

THE PLACE OF
THE CHURCH
IN
EVOLUTION

JOHN D. TYLER

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By John M. Tyler

THE PLACE OF THE CHURCH IN EVOLU-
TION.

GROWTH AND EDUCATION.

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THE PLACE OF THE CHURCH
IN EVOLUTION

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"MAN IN THE LIGHT OF EVOLUTION"



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Κατὰ δύναμιν ζωῆς ἀκαταλύτου
The Power of an endless Life.

Heb. vii, 16.

CONTENTS

CHAPTER I. STAGES OF ANIMAL EVOLUTION . 3

Protozoa; Cœlenterates; Worms; Insects; Mollusks; Vertebrates. Fish; Amphibia; Reptiles; Birds; Mammals; Man. Succession of powers and dynasties. Present gain *vs.* future possibilities; Exploitation *vs.* progress. Evolution through discovery. Fitness.

CHAPTER II. THE RISE OF ALTRUISM . . 29

Terrestrial life and its results. Decrease of material for reproduction; increased size of eggs; race-suicide. Rise of family, clan, nation. The brotherhood of man. Mutual aid *vs.* mutual competition. Love and good will. Rise of social institutions. Morality. Religion. Conceptions of God. Ethical *vs.* cosmic evolution.

CHAPTER III. THE MEANING OF PERSONALITY . 65

Ends in life. The chief end. The individual *vs.* society. Personality and faith. Contagion of personality. Personality one-sided but of supreme importance.

CHAPTER IV. PRESENT CONDITIONS . . . 89

Increase of wealth. Growth of cities. Immigration. Partnership with Nature. Distribution of wealth. Legislation; economics. Use of leisure. Development of personality. Sin and responsibility. Science. Spiritual *vs.* material partnership.

CHAPTER V. CHRISTIANITY . . . 111

The Carpenter of Nazareth. His life and death. The resurrection. The new life spreads. Its power and wisdom. Christian life the need of the age.

CONTENTS

CHAPTER VI. THE CHURCH 137

The Church as the body of the new life with many members. Diversity of churches and individuals. Theology and creeds. Joining the church. The Church needed to-day; its duty and message. Economic questions. The Church furnishes the spirit through which alone they can be solved. Church services, worship, and attendance. The Church as a means of salvation.

CHAPTER VII. DIVERSITY OF GIFTS 162

Equality *vs.* uniformity. Primitive conditions. Division of labor. Inequality and progress. Duties to the community: of the rich; of the wise and prudent; of the best. Importance of individuality. Mutual supplement. The distribution of spiritual power.

CHAPTER VIII. RETROSPECT 176

Life progressive and indestructible. Man and Nature. The power of a person. Education. All problems lead to morals and religion. The glory of life.

NOTES 191

INDEX 199

INTRODUCTION

THIS little book might be called a Short Study of a Great Subject, or rather of a series of subjects. Surely nothing can be more worthy of thought and study, or of more careful, patient, and respectful investigation, than evolution, personality, Christianity, and the Church.

The book is intended for the general reader, for the thinking man of work and business, not merely or chiefly for the specialist. It is not a metaphysical study; I wish it might be found philosophical in the sense of trying to express the meaning and value of all the facts; but it cannot claim to attempt so high an aim. It is based on a study of the history of the animal kingdom and of life. If evolution is true, it ought to be possible to write a history of the process and its progress. We study history that from a knowledge of the past we may learn to use the present and to forecast the future. If human history has a meaning and we can deduce great laws from our study of

INTRODUCTION

man's experience during a few generations or millennia, an outline of the history of life through past ages should have its lessons which we may reasonably accept with a fair degree of confidence. If there has been something like steady progress along discernible lines since man's appearance on the globe, or since far more remote times, the movement is in all probability destined to continue, and we shall do well to take heed to it. This seems to be true of progress in altruism, morals, and religion, the chief characteristics which distinguish man from the animal. They are rooted deep in the past.

In the thought of these great movements there is something broadening and elevating which lifts us above the eddies and shifting currents of our day, which widens our vision, and gives worth and dignity to life. Here, if anywhere, we catch a glimpse of "far-off divine events," of goals and ends. We stand for a moment as on a mountain-top far above the limitations and mists of the valley of our daily plodding life. We are in a purer and fresher air. Where there is no broad vision of great events, the people perish.

The distant outlook gives hope, courage, and inspiration. Certainly our age, and every age, has

INTRODUCTION

need of these virtues. There come times of business depression when credit is limited and available money scarce, business shrinks, and opportunities become few and narrow. There is no real lack of money; but it is locked up, and every one fears to invest. This means hard times and possible or actual panic. A few leaders gain courage and begin to invest their hoarded capital. Others follow their example. Credit enlarges, production and use increase, business revives, and prosperity returns.

We seem to have been passing through a similar period of depression in religious matters. There was no sound reason for our fears and discouragement. The great facts and movements of life were radiant with hope; but we looked chiefly on the discouraging elements of our condition, the doubts and difficulties, the lions in the way. During this period the Church has suffered deeply. Some of us had hoped for great results too quickly; it was inevitable that we should be disappointed. Some seemed to expect the impossible of the Church, others little or nothing. Both extremes were unwise, and led to unjust criticism if not to fault-finding. Some of the criticism was needed and will have good results. But an age of

INTRODUCTION

criticism is a barren age. It is time we took to heart the spirit of the best and wisest reproof, and set our faces resolutely and courageously upward, throwing aside "the youthful overconfidence and no less youthful discouragement of nonage. We are grown men and must play the man." ¹

It seems to be a suitable time for any and every man who thinks that he has a reason for the faith that is in him to express these reasons courageously and as clearly as he can. There cannot be too much rational optimism. This is my chief excuse for writing this little book. If it can aid in the increase of faith and courage, of which we see cheering signs on every side, it will not have been written in vain. Any one who reads it will find an added proof that every individual is one-sided and partial in his views and life. It contains the thoughts of one biologist, together with many very excellent borrowed thoughts.

Yet one may fairly ask whether there is any better standpoint from which to judge any great force or movement than that of its relation to the progress of life, its place in the development of humanity. While we cannot well be too humble in our estimate of our attainments, we

INTRODUCTION

certainly can never have too high or too large a conception of the possibilities of life, or expect or demand too great things of it. Things can never make a life, but a great life can give meaning and value to the smallest things; a mere feather in the helmet of a Navarre overthrows a phalanx of armed men. What we cannot assimilate, vitalize, and infuse with our own personality is of little use to ourselves or others. We are too much cumbered and hampered by things; we need to think of and wonder at life. If it is not well worth living, if it does not "mean intensely and mean good," you and I are to blame, and we may well acknowledge it and mend our ways. If we are to study life, it is well that we should study it at its highest and best in man. For here it has gone farthest in the realization of its inexhaustible possibilities. The study of merely the lower forms can give us only a narrow and incomplete view, a torso. If we are to study human life, we should look first and foremost at its best expression in the lives of heroic souls. For these show us what we ought to become. If we are really desirous to study great souls, it would be the extreme of un-wisdom, not to say insanity, to fail to give the chief place in our biological thought to him who

INTRODUCTION

spake and thought as never man before or since has spoken; who lived as never man has lived, and thus lifted all life to a higher plane of value, dignity, and realization. Here, if anywhere, is the key, as well as the goal, of all evolution.

THE PLACE OF THE CHURCH
IN EVOLUTION

THE PLACE OF THE CHURCH IN EVOLUTION

CHAPTER I

STAGES OF ANIMAL EVOLUTION²

OF books on the theory of evolution there is no end; concerning the evolution of man less has been written, for the biologist has generally devoted himself to the study of lower forms. This disregard of man, who best and really only shows the tendency and direction of the process of evolution, has had an unfortunate influence on all our theories. The student has undoubtedly gained in accuracy by confining his attention to lower and simpler forms, but the loss of depth and breadth of view and of practical results bearing on our interpretation of human life has been great. We still wait for the master mind which can grasp and arrange all the facts amassed by the work of a host of patient investigators during the last half-century, and give them all an adequate interpretation. The real science of biology, especially in its higher range and aspect, is still in its infancy.

THE CHURCH IN EVOLUTION

But we must not allow this fact to lead us to underestimate the value of the discoveries and results already attained.

We are interested in the line of development which leads steadily upward from the lowest and simplest forms of life directly to man. Our attention is to be focused chiefly on the central, upward-growing trunk of the genealogical tree of the animal kingdom, disregarding the host of branches which have spread out in all directions and often have bent downward to end in stagnation or degeneration. For evolution shows degeneration and stagnation just as clearly as advance, and in a great wealth of examples.³ We wish to study progress, and to catch a glimpse of some of its laws. We cannot fail to notice that progressive evolution consists in the successive appearance and development of higher powers of ever widening scope and capacity. Let us fix our attention on the rise and culmination of these powers and sketch in brief outline what they are and in what order they are manifested. So brief and hasty an account must, we hope, raise far more questions than it can possibly answer; but if it leaves us only wondering at the glory of the mystery of life, it will not be without value. For

STAGES OF ANIMAL EVOLUTION

“wonder is the mother of wisdom,” and when we cease to wonder, we cease to learn.

We begin with the Protozoa, animals consisting as a rule of a single cell, a little mass of living substance or protoplasm surrounding a central body, the nucleus. The Amœba, the most familiar example of this group, shows the beginning of all the functions or powers which we possess. It digests, breathes, moves, excretes waste material, secretes various products useful in its economy, and reproduces. It responds to stimuli, and apparently feels, and recognizes its food. When shaken from its hold and lost in a drop of water, it stretches out its processes in one direction and another, seeking some point of attachment. It seems to be aware of a feeling of discomfort and to seek to relieve it by “trial and error.”⁴ The protozoan has developed the cell, the unit of structure of all higher animals. Its appearance on the globe marked the beginning of a new era, the era of ever more complex and efficient living beings. It is the first long step in the rise and expansion of life. It has adapted itself to get and digest solid food, and hence prophesies a future of compact, tough, moving, searching, and sensitive animals.

THE CHURCH IN EVOLUTION

But if it marks the beginning of a new era, it was also the end of a long, shadowy age of progress of which we know little or nothing. We believe, though we cannot prove, that it must have developed out of something far simpler; that originally it arose from what we in our blindness have called dead inert matter, that strange stuff in which the material mass of what we call the atom seems to be shriveling into points and centers of slight importance compared with the halo of forces which play around them. We have thus far searched in vain for the stages of this development of the living organism out of the inorganic, of the marvelously adaptable and "fitsome" protoplasm from the unresponsive and senseless material.⁵

Says Professor Wilson, whose work has thrown a flood of light on cell structure and activities: "It is true that we may trace in organic nature long and finely graduated series leading upward from the lower to the higher forms, and we must believe that the wonderful adaptive manifestations of the more complex forms have been derived from simpler conditions through the progressive operation of natural causes. . . . The study of the cell has on the whole seemed to widen rather than to narrow

STAGES OF ANIMAL EVOLUTION

the enormous gap that separates even the lowest forms of life from the inorganic world.”⁶

The Protozoa gave us single cells or little clusters. Out of such clusters arose sack-shaped individuals, the Cœlenterates, or Zoöphytes, as the older naturalists called them, well represented by the Hydra of our fresh-water ponds. The wall of the sack consists of two membranes or layers of cells; the cavity is a stomach. Some of the cells have grouped themselves in a reproductive organ. Traces of muscular, nervous, and other tissues have appeared, showing possibilities of better things to come. But most of them settled early into sessile life, and they all live merely to eat and to reproduce. If we could have seen our world when it was filled with only Zoöphytes, or plant-animals, combinations of a stomach and a reproductive organ, we should probably have discovered very little to excite either admiration or hope. We would have said that life was a poor thing, hardly worth developing; we might easily have turned away in disgust.

Let us not despise the day of small things. The digestive system will furnish material for growth, and for the fuel of muscular and nervous engines. It insures the survival of the individual, while the

THE CHURCH IN EVOLUTION

reproductive system guarantees the continuance of the species.

Thus far whatever muscle there was had been used in the service of digestion. Locomotion was mostly for the distribution of the eggs, and was crude and comparatively ineffectual. The earliest worms changed all this. They practically introduced true muscular locomotion. They arranged their muscular tissue in two well-marked layers, one around the tubular intestine, the other with the skin forming the wall of the body. They thus framed a body composed of two parallel and concentric tubes, one within the other. The space between the inner tube, the intestine, and the outer one or the body wall, was occupied by the perivisceral cavity, in which all sorts of delicate organs could be safely and snugly packed away. It was a tough body, offering slight resistance as it pushed or writhed its way through the water, marvelously adaptable, full of possibilities. This general form appears with slight modifications in the trunk of all higher animals.

But the muscular system, furnishing rapid locomotion, was a compelling power in the body. Muscles are engines which burn up fuel under forced draft, and which produce waste. They

STAGES OF ANIMAL EVOLUTION

stimulated the development of the digestive, respiratory, excretory, and circulatory systems. The muscular fibril contracts only under the stimulus of a nervous impulse, and hence the addition of new muscular fibrils demanded and stimulated the development of new nervous fibrils and of new cells in the nerve-centers or ganglia. Swifter locomotion made good sensory organs advantageous or imperative. These appeared mostly at the front end of the body; they were innervated mostly from the foremost ganglion, which, enlarged and with additions, will some day form a brain. The highest worms, the annelids, are the first to possess true visual eyes capable of forming images of external objects. They had been developed slowly out of ancestral light-perceiving organs.

We ought to be profoundly grateful to the worms. They did a marvelous work in the building of organs, and framed and shaped our bodies. Viewed in themselves they are not strikingly attractive; but when we compare them with their zoöphyte ancestors, still more when we think of the possibilities which they unlocked to us, we are filled with wonder and admiration.

The worms had shaped a tough, compact, vig-

THE CHURCH IN EVOLUTION

orous, and efficient body. Now the time was ripe for experiments with a comparatively new organ, or system, the skeleton. Three kinds of skeleton are possible: the external protective, the external locomotive, and the internal locomotive. The external protective skeleton was tried out by mollusks — snails and clams. It was not altogether new, having been produced in a crude form by many lower groups. Its advantages and disadvantages can be clearly seen in the clam. It hindered locomotion, and hence precluded progress. The clam burrowed in the mud, where food was abundant and safety sure. Little food was used as fuel by the muscles; hence there was a large balance for reproduction. They were fruitful and multiplied. Safely ensconced in the mud, they soon became completely conformed to an unchanging and permanent environment. Here in inexpressible comfort they have slumbered through the ages, and may continue to slumber as long as sea and land endure.

The development of the external locomotive skeleton led on to crabs, spiders, and insects. It favored locomotion and insured a certain amount of progress. The insect is swift, alert, keen, sensitive, adaptable. This form of skeleton brought

STAGES OF ANIMAL EVOLUTION

with it the advantages and disadvantages of small size, both well illustrated by insects.

The advantages are many and great. Small size means easy concealment, rapid reproduction, short life, swift recurrence of generations, and hence still more rapid multiplication of individuals. But, because of the large ratio of radiating surface to heat-producing mass, it means cold blood and reduced power of resistance to unfavorable climatic changes. Short individual life means small accumulation of experience and intelligence, while the quick succession of generations tends to change habits into hereditary instincts. Insects could survive and hold their own in the struggle for existence, but the higher fields of mental life were closed to them. Their progress, rapid at first, soon reached an impassable limit.

The internal locomotive skeleton, represented by the backbone of higher vertebrates, had great possibilities. It meant large size, power, endurance, warm blood, long life, wide experience, high intelligence controlling impulse and instinct, and ultimate supremacy. But all these immense advantages were exceedingly slow of realization. The internal skeleton was a complex structure, hard to build. New tissues, cartilage and bone,

THE CHURCH IN EVOLUTION

had to be invented and slowly to push their way from the surface down into the sheath of the cartilaginous rod or notochord which was the forerunner of the backbone. Early vertebrates were anything but precocious. Fish, amphibia, and reptiles do not look as if they could ever give birth to thinking men. And yet even the fish have already solved most of the hardest problems of vertebrate development. The earliest ages of vertebrate life were times of trial and tribulation. Their career looked like a forlorn hope. It is remarkable that they ever succeeded in solving their problems and in winning success.

The vertebrate very early started out on an offensive campaign. It accepted no retired cranny in nature. It did not seek safety in the mud or in sessile life. It rarely developed heavy protective armor. Its powers of swift locomotion carried it everywhere into new and varied conditions. All this involved great danger. Of the earliest vertebrates so few have survived that it is difficult to decipher their history.

We must hasten on. The sharks had crowded the ganoid fishes into the inland seas and finally into fresh water; and these had pushed the developing amphibia ever farther toward the shores of

STAGES OF ANIMAL EVOLUTION

the rising continents. Some early amphibia had given birth to reptiles. These had become completely air-breathing, and had firmly established themselves on the land. The change from aquatic to terrestrial life was a revolution indeed. The evolution of terrestrial vertebrates points ever more directly toward human structure and qualities as its only logical goal. For this reason the consideration of some of the most important results of terrestrial life must be deferred to the next chapter. We can notice only a few of them here.

A reptile living an active life in a medium which conducted heat far less rapidly than water would surely gain a higher temperature and give rise to warm-blooded descendants. The rising temperature accelerated all the chemical and physical changes in the body, especially in organs composed of the least stable material, the glands and the nerve-centers. The development and efficiency of all organs was greatly increased, especially that of the brain. The reptiles started the cortex, that wonderful center of all higher mental powers in the brain of man. But so marvelously complex an organ as the cortex could not be precocious. It developed very slowly and was late in unfolding and manifesting its powers.

THE CHURCH IN EVOLUTION

Reptiles multiplied and gave birth to mammals and birds. During Mesozoic time they waxed great and possessed the earth. It looked as if no form of life would ever be able to compete with these huge, uncouth, but mail-clad, monsters. Birds sought refuge in the air; mammals in the dryer uplands, in dens and holes, or in arboreal life.

We find the first remains of mammals in Triassic rocks at the beginning of Mesozoic time. During the succeeding Jurassic and Cretaceous periods we have thus far discovered few remains to tell their history. The realization of their great possibilities was a slow and wearisome process. They could not compete directly with the larger and more powerful reptiles. Their future must have looked very dubious. Not until the next great division of palæontological history, Cenozoic time, did the superiority of their life and structure clearly manifest itself. At the beginning of Cenozoic time the great reptiles have practically disappeared. Birds have largely ceased to progress. Everywhere mammals are coming into prominence. Rodents, like squirrels and rabbits, have found refuge in holes or in trees. The herbivorous forms, now represented by

STAGES OF ANIMAL EVOLUTION

cattle, deer, and sheep, are developing speed and will later gain horns. The carnivora, our bears, wolves, and cats, are developing teeth and claws, a skeleton of great lightness and toughness, and muscles of marvelous modeling and efficiency. The carnivores are the lords of creation.

But in the trees our "furry, arboreal ancestors with pointed ears" are slowly developing hand and brain. It was a long and strenuous education by which these arboreal primates were trained. They again were mainly bundles of possibilities which showed very slight probability of realization. But time wore wearily on. At last the descendant of the apes came out of the trees, and began his struggle with the carnivora and the world. Man had been born. The night of brute force and struggle was far spent; the day was at hand; at least, the dawn of the era and triumph of mind.

Here was a change so great that it seems at first sight inexplicable by any process of evolution. We have seen the plant-like coelenterate give birth to the writhing worm and the swimming fish. The sluggish amphibian crowded out on land by stronger competitors produced the active reptile, and then swifter and more powerful mammals ap-

THE CHURCH IN EVOLUTION

peared. The world has changed from a fairyland of floating jellyfish to an arena of struggling and fighting beasts. But it is a world of brute forces. What is there in the arboreal lemur to promise anything better? His hand, pitted against the teeth and claws of the carnivora, seems a poor and futile attainment.

Says Mr. Fiske: "Natural selection of physical variations might go on for a dozen eternities without any other visible result than new forms of plant and beast in endless and meaningless succession. The physical variations by which man is distinguished from apes are not great. His physical relationship with the ape is closer than that between cat and dog, which belong to different families of the same order; it is more like that between cat and leopard, or between dog and fox, different genera in the same family. But the moment we consider the minds of man and ape, the gap between the two is immeasurable. Mr. Mivart has truly said that with regard to their total value in nature, the difference between man and ape transcends the difference between ape and blade of grass. I should be disposed to go further and say that, while for zoölogical man you can hardly erect a distinct family from that of the

STAGES OF ANIMAL EVOLUTION

chimpanzee and orang, on the other hand for psychological man you must erect a distinct kingdom; nay, you must even dichotomize the universe, putting man on one side and all things else on the other. How can this overwhelming contrast between psychical and physical difference be accounted for? The clue was furnished by Alfred Russel Wallace, the illustrious discoverer of natural selection. Wallace saw that along with the general development of mammalian intelligence a point must have been reached in the history of one of the primates, where variations of intelligence were more profitable to him than variations in body. From that time forth that primate's intelligence went on by slow increments, acquiring new capacity, while his body changed but little. . . . Forthwith, for a million years or more, natural selection invested all her capital in the psychical variations of this favored primate, making little change in his body except so far as to aid in the general result; until by and by something like human intelligence of a low grade, like that of the Australian or the Andaman islander, was achieved. The genesis of humanity was by no means yet completed, but an enormous gulf had been crossed. . . . Along this human line of ascent

THE CHURCH IN EVOLUTION

there is no occasion for any further genesis of species, all future progress must continue to be not zoölogical but psychological, organic evolution gives place to civilization.”⁷

All the powers of all higher animals were represented dimly in the Protozoa, they were gradually to find better and more complete expression in higher forms of life. In the line of progressive evolution one power after another takes the lead as the chief end of existence. The coelenterate lived to eat and to reproduce. These functions form a round of life complete in itself; plants never get beyond a similar stage. But digestive and reproductive organs are comparatively simple and incapable of great complexity of structure. Some other organ of greater possibilities was sure to wrest the throne from these absolutely essential but simple organs.

Worms began to devote to locomotion some of the muscle which had long been used almost entirely for digestion and reproduction. This experiment resulted in the development of the animal trunk, which demanded ages. The development of the internal locomotive skeleton was still more difficult and slow. Nature, so to speak, used prac-

STAGES OF ANIMAL EVOLUTION

tically the whole of palæontological time in experimenting upon and realizing the possibilities of the muscular system; and through it of building the marvelously complex and unified body of the higher animals, in which "every part is at the same time means and end of every other part."

But slowly and surely a still higher power, demanding an organ of even far greater complexity, was arising. The power was mind, and its organ the brain. The nervous system was at first an apparatus for controlling the muscles, a means of coördinating and unifying the action of different organs, and of steering the body. Only men, and very few men, use the brain as an organ of thought. So inconceivably complex an organ must mature exceedingly slowly. It was only a few hundred thousand years ago, at most, that brain and mind became supreme in the body of the animal. Its reign has only begun. "We know not what we shall be."

There has been a succession of three dynasties in the history of the animal body. First came the reign of digestion and reproduction, then that of muscle, finally that of mind. The higher power and organ always begins its career as the servant of the lower; later it breaks the yoke of the lower

THE CHURCH IN EVOLUTION

from off its neck and reigns supreme. Every higher power must stimulate all the lower to their highest efficiency and development, but in strict subordination to its own ends. It reigns partly for the sake of the lower, but chiefly for its own end in a continually expanding and higher life. This truth is so evident in the history of muscle and brain that it needs no further amplification.

The succession of dynasties is strictly logical. Digestion and reproduction are absolutely essential functions requiring comparatively simple organs. Hence they mature quickly. The complex muscular system had scarcely begun its development under this dynasty, and had been used and developed in its service. But even digestion and reproduction had required sufficient muscle to start it on its grand career. Similarly the muscular system was compelled by the very laws of its structure to develop nerve-centers or ganglia and sense-organs and thus to hasten the day when brain, at first a very humble pretender, should ascend the throne. But the great possibilities and powers of the brain were linked with a complexity of structure which required slow and long development and greatly delayed its rise to supremacy. Still the evolution is not delayed unnecessarily.

STAGES OF ANIMAL EVOLUTION

The higher power begins to grasp at the throne before the lower and actual ruling power has showed any signs of weakness or of slackening development.

A change of dynasty always involves a revolution, if the superseded dynasty still retains its pristine vigor. Revolution and struggle have attended every change of dynasty in the history of the animal kingdom. The lower powers are still in the full career of their development, and their exercise offers and assures many tangible and tempting rewards. The highest power is not yet sufficiently developed to show its great capacities or to afford the full enjoyment which will later attend its exercise. These lie largely in the future. The struggle resolves itself into the question whether the animal will grasp present, immediate, and tangible rewards; or whether it can in any way be tempted or compelled to reach after a grander future.

Let us imagine three worms of somewhat similar powers and structure. One of them develops an external protective skeleton, and becomes the ancestor of mollusks; the second develops the external locomotive skeleton and changes into a crab or insect; the third develops the internal

THE CHURCH IN EVOLUTION

locomotive skeleton and gives birth to vertebrates. The external skeleton of the mollusk is simple, easy to build, and improves rapidly. Every improvement gives immediate and tangible advantage in the struggle for existence, and is fostered and hastened by natural selection; for the best protected form will surely survive, and the less protected will be weeded out quickly. The more complex skeleton of the crab improves more slowly; that of the vertebrate far more slowly still. It will look at first as if crab and mollusk would surely distance the vertebrate in the race for life. Palæontology shows that this was a fact.

In the oldest Palæozoic rocks all classes and most of the orders of mollusks are well represented; the type is precocious and far advanced. Crabs were fairly abundant but less developed than mollusks; they all have a primitive appearance. Of vertebrates there were almost none except, perhaps, some of the lowest fish. The higher representatives of even this lowest class did not appear until thousands of years later. The group which was developing the highest powers and organs of greatest complexity was least precocious and slowest in gaining its rightful place. Mollusks had most of the present

STAGES OF ANIMAL EVOLUTION

advantages, to the primitive vertebrate belonged mainly the future. It could not foresee the future; it struggled toward it because of the compulsion of stronger competitors. Mollusks and crabs drove the primitive vertebrate from the rich feeding-grounds of the bottom of the sea, and compelled it to maintain the swimming habit where an external skeleton was precluded and only the internal locomotive skeleton could offer advantage. Similarly amphibia were crowded into air-breathing and into or toward terrestrial life by the irresistible pressure of the stronger ganoids and sharks. The history of reptiles and mammals in Mesozoic times tells the same story. In Cenozoic time the carnivora developed tooth and claw, strength and agility, and forced the primates to retain the arboreal life where the development of the hand, and through this of the brain, would be surely effected. In every case the immediate ancestor of the fittest, with all his higher structure and possibilities attained only the prospect and promise of the future, while the present belonged mainly to his competitors.⁸

We cannot doubt that the highest form had the greatest enjoyment in life, for the exercise of the highest power always gives the greatest satisfac-

THE CHURCH IN EVOLUTION

tion. I am equally sure that only the most aspiring ape would have refused to change places with the carnivore, if he could have appreciated his lot and condition, and the choice had been open to him. He was saved from this discouragement by the fact that he had to climb busily and had no time for meditation. Otherwise he might have fared like Miniver Cheevy, who

“thought, and thought, and thought,
And thought about it.

“Miniver Cheevy, born too late,
Scratched his head and kept on thinking;
Miniver coughed and called it fate,
And kept on drinking.”⁹

“The race is not to the swift, nor the battle to the strong,” but to the competitor who puts all his energy into the exercise and development of the highest power of greatest capacity and possibility. He must submit to the loss of a certain amount of present pleasure and advantage; he gains the future.

We may express the same thought somewhat figuratively in another form. The ancestors of both mollusks and vertebrates had inherited from preceding generations a very similar endowment of muscular and nervous powers. Progress in

STAGES OF ANIMAL EVOLUTION

evolution demanded that these powers be made supreme, and be handed down, enhanced and increased, to future generations. This the primitive vertebrate did. But the ancestors of mollusks and crabs exploited this endowment for their own immediate and present gain, and handed down to their descendants a continually lessening endowment of power and a continually narrowing range of possibilities. They thus gained present supremacy and dominance at the cost of progress. The fittest have always and at all cost kept open the door to future, larger development.

If we accept Mr. Darwin's theory of evolution, we believe that progressive forms have conformed more and more completely to environment. This does not mean that conformity to environment necessarily insures either survival or progress, although it is an essential condition of both. Reptiles were admirably conformed to the conditions of Mesozoic time; this is proved by their numbers and frequent large size. But they had conformed to conditions which were temporary. When times and conditions changed, they became out of fashion and passed away. There is nothing more surely fatal than complete conformity to shifting and changing conditions, and there is nothing

THE CHURCH IN EVOLUTION

which gives greater temporary advantage. A form can also conform to an unchanging environment and still degenerate or fail to progress. The clams are an exquisite example of this fact. Many parasites would furnish equally good illustrations. Survival and progress depend on the kind and character of the environment to which we conform. And environment consists of that part of, or those forces and objects in, our surroundings with which we have formed some relationship. This relation may have been forced upon an animal; but in the case of man it is largely and essentially the product of his choice or at least of his acceptance. That environment, thus defined, plays a very large part in our survival and progress is a fact of great importance. Thus evolution and progress demand the discovery of new possible relations and new elements in our surroundings just as emphatically as the development of new and improved structures.

Conformity to a larger environment means a broader and deeper life. A drop of water is the world of the amoeba. Most of the coelenterates are sessile; the range of most of the invertebrates is comparatively narrow. Higher vertebrates acquaint themselves thoroughly with a wide area,

STAGES OF ANIMAL EVOLUTION

gather experience day after day and year after year, are buffeted for their blunders, and become intelligent. Man's home is the whole world, and in thought he ranges the universe. He ought to be wise. And life continually broadens and deepens, and takes on new meanings and values in like proportion.

We are now prepared to seek an answer to the question, Wherein does fitness consist? The fittest must survive and progress. Temporary survival is easily attained by any species. But long continued progress is exceedingly rare and difficult. Few of the animals now living have made marked progress since the beginning of Tertiary time. When the skeleton began to develop, only vertebrates kept open the door to long continued or permanent progress. The gains of mollusks since Palæozoic time have been insignificant. The highest insects had appeared before the end of Mesozoic time. Of all the aquatic vertebrates only the little remnant of amphibia emerged on land; the rest balked at progress, or had shut themselves off from it. Only the meanest reptiles have survived, and birds give few signs of great farther advance. The most difficult problem of the animal is not how to survive or to get food, or even

THE CHURCH IN EVOLUTION

to provide for its young, but how to keep open the door to permanent progress. This can be attained only through the steady and persistent exercise of the highest powers. Those animals which can avoid struggle and hardship and settle down in ease and safety; those which exploit their inheritance from progressive ancestors and thus gain present advantage and dominance, — all these close fast the door to future progress. The easy-going form can hope only for stagnation at the best; the dominant form usually becomes extinct quickly. Nature treats the fittest as Detective Bucket treated poor Jo in "Bleak House": she is always "a-chivying of them and a-telling them to move on." She is no fairy godmother.

CHAPTER II

THE RISE OF ALTRUISM

It may be well for us briefly to review and sum up the chief results of our somewhat disconnected sketch of the working of a great process. In progressive evolution life is always manifesting itself in higher powers of greater capacity and efficiency. One function after another takes the lead and subordinates all the others to its own service. The higher power never crowds out or displaces the lower, but stimulates it to fuller development. It unifies the work of the lower functions in one higher and more complex organism. During the successive dynasties of reproduction, muscle and mind, life evolves in new forms and adaptations under the stimulus and pressure of new elements in its environment. Evolution consists not merely in the rise of new powers, but in the adaptation of the organism to conditions either new or heretofore unrecognized or neglected. It is progress in discovery as well as in structure.

Viewed from above or in review, it is strictly

THE CHURCH IN EVOLUTION

and entirely logical. It is, perhaps, what we ought to have expected; but it is very rarely just what we should have foreseen or prophesied. It is always exceeding our expectations. By some unexpected turn it goes far beyond our anticipations or hopes.

No new power can enthrone itself and become the supreme end of life without a struggle. The lower powers, firmly intrenched by long habit and exercise, refuse to allow the change of action and habit necessary for the expression and development of the higher. Evolution is through revolutions, and every period of revolution or transition is a time of weakness and inefficiency. The house is divided against itself, and a large part of the vital energy is apparently wasted in the internal struggle. The lower powers may hold their supremacy, and the organism may thereby gain temporary advantage and dominance by exploiting the higher power in the service of the lower. But such dominance ends in stagnation or degeneration, and as a rule in speedy extinction. Usually only a saving remnant seizes the opportunity, takes the next upward step, and attains the higher plane of life with its new powers, opportunities, and struggles. In this remnant the highest power

THE RISE OF ALTRUISM

steadily advances to supremacy, but often only under the goad and pressure of stronger competitors. Temporary survival and even dominance are comparatively easy, but permanent progress is rare and difficult. The progressive animal is always conforming to a dawning environment, present discernment of which must be anything but clear and convincing. In all evolution the animal which builds largely for the future, rather than for the evident and tangible in the momentary present, is the form which gains progress and permanent survival.

We can hardly wonder that many have always refused to be persuaded that man could be evolved from even the most aspiring ape, if there ever was such a creature. There seems to be an impassable gulf fixed between the two. Perhaps the gulf has been somewhat narrowed by recent studies, but it is still exceeding broad and deep. To attempt to obliterate it by paring down man's powers and possibilities is the depth of folly. How was it ever bridged? We cannot hope to give an entirely satisfactory answer to this question, but we may discover a line of thought pointing toward a possible satisfactory solution.

We have already seen that the attainment of

THE CHURCH IN EVOLUTION

air-breathing and terrestrial life brought with it the possibilities of warm blood and quickening of all the powers, especially of those of the nervous system. It had other results of even wider scope. The amount which any animal can devote to reproduction is the balance left over after the expenses of the body have been met. The digested and assimilated food is expended in the repair of the body, in fuel for the muscular and nervous engines, and, in warm-blooded animals, in maintaining a constant and high temperature. All these expenses increase as the animal becomes more active and intelligent. Hence the amount of material which can be devoted to reproduction is constantly decreasing. This tendency seems necessary and unavoidable.

But the amount of material required to form a single egg is continually increasing. It requires more material to form the complex body of a fish than the simple sack of a hydra. And the time required for the embryonic development of a higher and more complex form is greater than that required for a simple one. The egg must contain not only the material of which the body is to be builded, but food for the long embryonic journey until the young are born capable of shifting for

THE RISE OF ALTRUISM

themselves. Animals born in water can support themselves easily and early. They can be born prematurely, so to speak, without great hazard. But motion on land is more difficult. The young must remain in the egg for a far longer time before the muscles and the nervous system are sufficiently developed to enable the animal to seek for its food and to care for itself. Hence the eggs of terrestrial vertebrates like reptiles are, and must be, far larger than those of fish, and the eggs of birds are larger still. This increase seems absolutely necessary and unavoidable.

If the amount of material devoted to reproduction is decreasing and the amount required for a single egg is increasing, the number of eggs produced must constantly and rapidly diminish. This again is a fact. While fish lay thousands of eggs, amphibia lay only a few hundred, at most. The eggs of reptiles are counted by tens. Birds usually lay from two to five eggs in a season, and the litters of mammals are not larger. Furthermore, as animals increase in size, they reproduce more slowly. And the most progressive mammals are usually of fair or large size.

The diminishing birth-rate is unavoidable, yet its dangers are great. It is the necessary price of

THE CHURCH IN EVOLUTION

progress, but it spells race-suicide. The only way to remedy the evil even partially, and to meet the emergency, is through the care of the egg and young. Hence birds are compelled to adopt the nesting habit. The earliest mammals laid eggs. These were followed successively by marsupials and placental mammals, showing us the development and perfecting of viviparous reproduction, where the eggs and embryos are carried and nourished and protected in the body of the mother. At first this works only inconvenience and some hardship to the mother, but little new danger to the species. But the period of gestation continually lengthens. It diminishes the power of the pregnant mother to escape from her enemies and to provide food for herself and her unborn progeny. The life of the mother and the survival of the species is threatened. Furthermore she must care for the young during a period of helpless infancy after birth. This period of infancy is continually lengthening, and in the highest mammals we have a clear foreshadowing of a following period of childhood.¹⁰ The burdens of maternity are fast becoming crushing and unendurable, and threaten the survival of the species. The mother must be protected, helped, and spared in every possible

THE RISE OF ALTRUISM

way; and help can come only from the male parent. This union of male and female in the care of young means nothing else or less than family life. It was at first a very crude institution, but it furnished the only possible, and the absolutely necessary, solution of the problem. It seems to have been at least partially attained in anthropoid apes. We need not stop to examine the question whether the family was temporarily lost in the horde in the life of primitive man. Westermarck's arguments for its steady development are certainly very strong.¹¹ But, whether temporarily submerged or steadily developing, it emerged as the great heirloom and fundamental institution of humanity. And the attainment of family life somewhere and at some time was involved, prophesied, guaranteed, and necessitated in the attainment of a permanently progressive vertebrate of terrestrial life. The great human attainments root deepest in the past and point farthest into the future. Family life opened up boundless possibilities.

The young of higher mammals are trained and educated more or less by the mother, but their capacities are limited and their education is brief. When man, weak, defenseless, and weapon-

THE CHURCH IN EVOLUTION

less, descended from the trees to battle with the carnivora, he could depend only on his wits. His senses became keen, his observation acute; he was compelled to watch and to think. It was a stern but effective system of education. In the family the experiences of past generations are put at his service slowly but surely. He is taught, trained, and educated by his parents during a continually lengthening period of childhood.

In the close bond of the family articulate speech arose, probably first between mother and child. This stimulated and clarified thought. As man learned of the past, he began to peer into the future, to purpose and plan and to seek ends and fit means to them. Plan and end were at first simple and crude enough; but, again, "despise not the day of small things."

A group of families is in every way vastly superior to the mere horde composed of the same number of men, women, and children. In the horde mutual competition and much conflict are the general though not invariable rule. In every family the energy lost by the horde in mutual struggle and quarrel is turned to common benefit through mutual helpfulness. The most united family, in which this tendency toward mutual help-

THE RISE OF ALTRUISM

fulness is most completely realized, has a great advantage. The tendency has survival value. It will and must increase. And steadily increasing mutual helpfulness leads surely to steadily increasing mutual love. We love those whom we help rather and more than those who have helped us. Was this love something new, or was it the old animal affection purified, heightened, and intensified? We may not know. We shall find later that it contained germs of a feeling infinitely above anything ever experienced by an animal. This higher emotion may be still germinal, or even a potentiality whose reality will become manifest only in the fullness of time.

The introduction of muscular locomotion revolutionized the animal kingdom. The direction of evolution took a new turn, and henceforth all things were to become new. Similarly the attainment of land life was an even greater revolution. But the greatest of all revolutions was brought about through family life. It, more than all else, has made man what he is.

The family seems to be the fundamental unit in all larger social groups in progressive civilizations. Community of blood, pointing to community of descent, real or supposed, is the usual basis

THE CHURCH IN EVOLUTION

of tribal organization. The family is the cornerstone of progress. Where it remains sound, the larger units and the civilization outlast danger and storm; when it breaks down, society crumbles. The next step in progress was to unite families into tribes or clans. This seems an easy step through patriarchal institutions. Families remained united in somewhat larger bodies under the control or leadership of one head. The aim and purpose of the formation of clans is evident; it is to replace mutual competition and struggle between families by mutual aid and helpfulness. As long as the clan is small and consists practically of one enlarged family, whose interests are common and whose wants and desires are limited, the aim seems easy of attainment. But, as it enlarges, the cohesion weakens. Diversity in aims and interests appears. Jealousy between families arises. Centrifugal forces and tendencies become stronger than centripetal, and threaten to disrupt all bonds and break up the larger unit.

It is the first step which costs. Forming well-united and efficient clans out of families is far more difficult than forming families from individuals or of still larger units from clans. The individual is short-lived and has few wants, and

THE RISE OF ALTRUISM

these comparatively easily satisfied. But every parent naturally considers his family as something having permanent existence. If he is good and wise, he cares and labors for his children far more anxiously and strenuously than he ever would for himself. He is impatient of any restraint to his ambitions and aims on their behalf. He gathers wealth for them, and holds it with grim tenacity. For all these and many other reasons the struggle for place and comfort between competing families is far more severe than the struggle for existence between individuals. But in a primitive civilization, where private property was hardly known, and where the needs of unity for defense and protection were pressing, the tendencies toward unity would be strengthened, and those toward disruption weakened.

But with every increase of wealth and opportunity, with every step of progress, the diversity of interests between the family and society was sure to become more pronounced and insistent. Some modern writers do not hesitate to speak of the antagonism between the two. It is evident that family feeling is one element in the effort to build up the large or colossal fortunes so prevalent to-day. But to destroy the family in order to pre-

THE CHURCH IN EVOLUTION

vent the accumulation of wealth is about as wise as the Chinese habit of burning down a house in order to roast a small pig, to cite Charles Lamb's interesting bit of history. The consummation, if desirable, can be brought about at less cost. Family life is the root of most of our habits of foresight, thrift, economy, industry, and of a host of other homely but essential virtues. To destroy family life at such a cost, in order to try the experiment of a few extreme Socialists, would be like throwing out the baby with the bath-water, to borrow a very homely German adage.

Family life is still the parent and school of all our grandest virtues. Any weakening of its bonds threatens the whole structure of our civilization. Any teacher of long experience, any clergyman or physician, any careful student of life, will tell you that the most fruitful and sure source of all kinds of evil among our young people is the weakening of the bond or the loss of mutual love and respect between their parents. Never more than to-day have we needed to emphasize the fundamental and essential importance of the healthiest condition of the family. If there be any institution of divine origin, it is this.

But many forces were adding their weight and

THE RISE OF ALTRUISM

impulse to the efforts of man to unite families in some larger social group. First among these we should notice the gregarious instinct depending upon the feeling of kind, the fellow-feeling, of animals.¹² Mammals which lead a solitary life are few except among the carnivora, where pursuit of food may render such a mode of life advantageous or necessary. Fish usually go in schools, though here there may be very little feeling of kind or mutual aid. Birds go in flocks. Mammals herd for mutual protection and help. Monkeys and apes usually live in troops or groups. The gregarious instinct expressed in this habit has great survival value. Many forms could hardly have survived without it. Its great and far-reaching importance has been well and justly emphasized by Prince Kropotkin, and needs no further mention.¹³

Primitive man could hardly have been without the instinct so characteristic of his humbler relations. We must remember that man was a weak being pitted against a host of wild animals far stronger, fiercer, and better armed than he. He could overcome them only by community of attack and defense. Dangers shared and advantages gained thereby could not fail to strengthen

THE CHURCH IN EVOLUTION

this all-important instinct. Finally, a few clans once started would have a great advantage in war over groups of assembled but only temporarily united families. They would overcome and subdue all smaller groups and force their higher civilization upon them. Whatever may have been the origin of such larger units, their growth and spread are evident. Here again, as in the family, mutual struggle and competition gave place to mutual helpfulness and widened the area of mutual love, or at least narrowed the domain of selfishness. The union of clans or tribes in ever enlarging nations was far less difficult than the uniting of families, and these larger aggregations grew with accelerating rapidity.

Looking about us to-day we see a few great nations, every one composed of a large number of originally competing or warring clans which now work together for the welfare of the commonwealth. In times of national stress and need differences of origin and birth, of family and class, are forgotten; patriotism rises above sectional and individual interests, and reigns supreme. But one step more is needed; the unity of these competing, struggling, warring nations in one great community, where all shall be mutually helpful, and "wars

THE RISE OF ALTRUISM

and fighting shall cease.” The attainment of this goal seems far less difficult when we review past progress and see how far we have already come. It is a far easier problem than the union of families. The movement of humanity toward unity, like all other great advances, has steadily gathered momentum through the ages, and has become irresistible. It is no mere racial impulse, but a human instinct demanding expression. Humanity will not stop in full and clear sight of the goal which it knows it can attain. If we can draw any inferences from a past progress of vast duration, this last step in human unity is more sure and logical than any preceding. Call it by whatever name you will, — the family of nations, the brotherhood of man, the kingdom of God, — it will come as surely as noontide must follow dawn or morning.

We live in a period of great wars of inexcusable frequency and extent. Never were armies so large or so well equipped for dealing destruction and death. But go back to a time of warring peoples with no fixed boundaries and with every little nationality, surrounded by strangers whom they hated and feared, or despised. The outbreaks were less colossal, but more frequent. Was there

THE CHURCH IN EVOLUTION

more real peace or less in those good old days? Was there less or more peace when still more primitive clans were fighting or squabbling? Outbreaks of war to-day are all the more severe for the long periods of peace during which strength and resources are gathered and husbanded. Their diminished frequency makes them more conspicuous. Just because they are illogical and unnatural, we feel them the more deeply. Our great wars are the convulsions which necessarily attend the death of an ancient system which dies exceedingly hard. It is the verdict of the feeling, instincts, judgment, and will of humanity that they must and shall cease. And humanity will not be balked.

Two great problems confront us to-day. The preservation and upbuilding of the family and the attainment of its right place in society are the first. The unity of nations, or at least the reign of peace between them, is the second. They are not as near as some hope, nor as distant as others fear. They are attainable provided we gird our loins with strength and courage. It is no time for weakness, doubt, or despair; nor for an equally weak and futile reliance on Providence, Destiny, or the Spirit of the Age apart from our efforts.

THE RISE OF ALTRUISM

We can hardly imagine, much less appreciate, the difficulties involved in the establishment of social life, however desirable or necessary. The family was a very small group of parents and children closely united by ties of blood and common interest. The will of the father, easily enforced, furnished a crude but adequate system of government and law. But individuals and families had to combine in larger groups, and habits had to be changed. We must imagine a nascent society without government, laws, or any fixed regulations. Even two cannot walk together unless they be agreed, and now a whole community had to teach itself to keep step. How was this possible?

Two forces held these people together, the gregarious instinct and external pressure. The prime factor in forming the new system was probably the spur of necessity. Usually some strong and masterful leader was able to induce or compel his people to submit to his judgment, decision, and will. If the tribe was to hold together and maintain its existence, individuals and families had to find and accept their places in the new organization, and move on together with as little mutual friction and interference as possible under the new circumstances.

THE CHURCH IN EVOLUTION

They were attempting to discover the right relations between man and man. They had no laws, but they had habits which could harden into customs, and out of customs grew laws. Slowly men learned what they could demand of their neighbors, and what their neighbors could demand of them. Here was the germ of rights and duties. Those who would not or could not conform to the growing system of customs and laws were expelled from the clan and outlawed. The best united clan conquered its neighbors and forced its system upon them. And the conquering clan would in most cases be the one having the best system. It was a grand voyage or career of discovery of proper relations.

As men lived together, they became more ready to accept the estimate put upon their actions by their leader and fellows. They became more teachable and docile. It is not easy to resist public opinion now; it must have been almost impossible in that primitive army which outlawed or killed the obstinately disobedient. This may show us a possible mode of origin of the feeling of tribal responsibility for the offenses of any and every one of its members so widespread, if not universal in primitive society. Homer tells us that

THE RISE OF ALTRUISM

when Agamemnon injured the priest of Apollo, the Greeks died under the arrows of the God. When Achan sinned, all Israel suffered without a murmur. All pale-faces were held responsible for the wrongs of a white man to any Indian.

If the whole tribe is responsible for the actions of every individual, for all offenses against men or gods, there must be a stern and despotic tribal government. There is little room or place left for individual freedom. Everything must be done exactly as it always has been done. And this tyranny was absolutely necessary to hold men together until society could gain cohesion and form. The fundamental and essential lesson for the primitive clan was to learn to march in lock-step. It was an essential stage of preparation for the freedom which we enjoy. For the tyranny of primitive society was necessary to give to the individual and the public conscience its iron grip on human thought and conduct.

The old tribal education had its dangers, as Bagehot has well shown.¹⁴ It was the relentless enemy of all originality and individuality, and hence of progress. Even the slightest and most beneficent changes might call down on men the wrath of the gods. Law and custom set and hard-

THE CHURCH IN EVOLUTION

ened in unchangeable form in most Oriental tribes and nations, and advance or escape became impossible.

In Israel the progressive prophet faced the conservative priest. The old law became inadequate to new conditions, and worked injustice. The voice of the prophet, declaring the wrongs of the people and expressing their demands, rang out for a new law. The cake or crust of custom, to borrow Bagehot's phrase, had to yield before the pressure of a vigorous and expanding life; and a new upward step was taken. A similar series of changes took place in the civilization of most of our European races. Finally individual rights received as much emphasis as individual duties. This tendency is now so strong that we need to be reminded of the words of the great German thinker: "You can never build a strong and permanent institution on privileges, but only on duties. Not what men receive, but what they give, makes them strong and truly rich."

The necessity of discovering and expressing in law and life the right and true relation between man and man was and is the expression of, and education in, morality. Man is a moral being. This is a fact, whether our theories as to the

THE RISE OF ALTRUISM

growth of morality are true or false. His moral powers are his chief human characteristic and raise him to a plane of life and action indefinitely above that of any animal. He alone can say: "I ought, and therefore I will and must." Morality characterizes individuals; but finds expression in the conventionalities, standards of business and thought, rules of conduct, and finally in the laws of society. Society struggles toward the complete expression of higher standards and life, while the prophet struggles on to gain a foothold on a still higher plane to which he may draw and lift his slower fellows. When the prophet is lacking or is unequal to his opportunity, degeneration is sure. "Where there is no vision, the people perish." Our standards, as expressed in written or spoken word or as conceived in the highest thought, will all be outgrown as man progresses. Each advance marks only a single step of progress toward an indefinitely distant goal. We can see no conceivable limit to the possibilities of man's moral development, and nature will not rest or pause until they are all completely realized. History seems to prove that standards of morality have risen steadily from millennium to millennium; and philosophy seems to give the same verdict.

THE CHURCH IN EVOLUTION

Since the earliest times man has progressed but slightly along physical lines. The new muscles which have appeared, so far as they are new, are mainly those of speech and of facial expression. The progress has been mental. And this mental progress, while marked in all directions, has been chiefly toward altruism and morality. These two are really one. He who not only feels but acts and lives love to his neighbor is fulfilling the moral law. It is this element which has raised man as on a mountain-top far above his humbler fellows, has transfigured and metamorphosed him, and made him a new being. His business and share in the process of evolution is to make absolutely supreme these powers which have already raised him to his present lofty and unique position.

The supremacy of altruistic righteousness, the reign of good will, seems difficult and far away to-day. If we could have looked in on primitive man or his animal ancestors, it would have seemed absolutely impossible. Mammals and primitive man never consciously and of set purpose pursued altruistic righteousness as the aim of their lives and development. The compelling logic was the force of events, the guiding impulse was the spur of necessity, the unanswerable argument was and

THE RISE OF ALTRUISM

is natural selection. They were forced to follow this line by the laws of their structure. Nothing is clearer or more surprising to the student of evolution than the discovery of these great tides of events which seem to sweep life along toward higher ends than it could possibly conceive. The great movements in biological history keep their steady trend through almost countless millennia, steadily pushing aside or crushing down all opposition. There is something relentless, unswerving, almost timeless in their slow and hardly perceptible movement, like that of a great glacier.¹⁵

In the Labrador current one may see a towering iceberg sailing steadily southward against the wind. You feel sure that it must stop or reverse its course. But it never stops. Seven eighths of its great mass is under water, and the ocean current is bearing it slowly but irresistibly with it.

The course of life in biological history is very similar. The winds which blow and beat upon us from all quarters, and which shift and turn day by day, attract all our attention. We sail, and often attempt to steer, by them. We are very liable to overlook, forget, and neglect these great under-currents which are bearing us with them to higher

THE CHURCH IN EVOLUTION

and better things which we are not wise enough to foresee, much less to comprehend.

We have still to notice the religious element, the element of supreme importance in all permanent progress. Plutarch seems to have been a more careful and accurate observer than some modern students when he said: "Pass over the earth; you may discover cities without walls, without literature, without monarchs, without palaces and wealth; where the theater and school are unknown: but no man ever saw a city without temples and gods, where prayers, and oaths, and oracles, and sacrifices were not used for obtaining pardon or averting evil." The universality of religion is a momentous fact. Man is "incurably religious." This characteristic is quite as marked as his moral nature. Indeed, both morals and religion spring from a common root, the attempt to establish true and fitting relations with the most important elements in his environment, the two personalities, man and God. Both morals and religion started from crude and humble beginnings, and seem capable of indefinite development. They are mutually sustaining, and progress or decay of the one is accompanied by, or results in, a similar change in the other.

THE RISE OF ALTRUISM

We must picture to ourselves primitive man pitted against the world without weapons of offense or defense, thrown amid far more powerful enemies, with only his wits for sword and shield. He was weak and sensitive, suffering from heat and cold, want and exposure, accidents and disease, and a host of dangers, ills, and discomforts. His senses and wits were continually sharpened by his hostile surroundings. He was a wondering being, filled with curiosity. His existence depended upon his keen and wary observation of all the objects and forces by which he was surrounded. He had to watch for premonitions of danger, to understand the threats and warnings of nature's disfavor without waiting for the actual, often fatal, box on the ear. He was pelted and buffeted by impressions and experiences, many or most of which were entirely beyond his feeble understanding. The world was full of danger and mystery; he feared.

He thought that he discovered a power in his environment which knew what he was doing, and would harm him if he did certain things; and which might help him, if he did others. The being was like himself in that it had the personal characteristics of perception, thought, and will; but it

THE CHURCH IN EVOLUTION

was indefinitely more powerful. He made every possible effort and attempt to find out all he could about this being. He experimented, as men to-day might experiment with electricity, in finding out means of averting or placating his anger and of winning his support and favor. "He felt after God, if haply he might find him." The highest ideal which he could possibly form of his God was that he was a great, irresponsible despot, somewhat like the most powerful or warlike chief or leader in his own clan or family. Like every other despot, he could be moved and influenced most easily and effectually by bribes. It was an exceedingly crude, inadequate system of theology. Once more, "Despise not the day of small things."

We cannot write a history of the development of religion; this would be a too ambitious task. It was one long experiment; forming a new conception of the great power and then seeing whether it would work in life and experience. Man made many blunders, as we do. He sought in his very poor, best way to find God, and God answered by proving Himself continually better than man had dared to hope; as God is doing to-day. It was a slow process of discovery on man's part and of the testing of many working hypotheses. We can

THE RISE OF ALTRUISM

notice only one or two critical points of change and progress.

Somewhere, probably in Asia, perhaps in the better watered oases of that great continent, men had learned to practice the beginnings of agriculture, and civilization was rising. Men were learning how to live together, and a crude system of ethical customs or laws had arisen. The leader of one of these tribes, a man far in advance of his time, like all really great leaders, who had clearly seen the necessity of the recognition of rights and duties between man and man, was pondering on this ruler of, at least, his little part of the world. He said: "If I recognize the importance of justice and righteousness among my followers, must not the great Overlord do the same?" "Shall not the judge of all the earth do right?" Say, if you will, that the tendency of this thought had long been gathering strength in the minds of the community. Put the date of its appearance as early or late as you will. Call the leader Abraham, or say that Abraham was the name for a tribe, as Judah was later. The one fact of essential, overwhelming importance was that a new and revolutionary idea had taken possession of the minds of certain men; — that the superhuman overlord or ruler

THE CHURCH IN EVOLUTION

was no irresponsible despot, but one who would do right because he was righteous. From this time on Israel slowly learned that God was a righteous person, "too wise to be hoodwinked and too just to be bribed."

The Jew was seeking God by a study of the facts of man's inner personality, less through the study of the facts of physical nature. This gave his religion depth and power. New religious ideas arose side by side with higher ethical conceptions and a better individual and social life. The progress in all these directions was a manifestation of one enlarging and rising spiritual life. The expanding life has outgrown the old conceptions and laws, and expresses itself in higher and better action and thought. Here, as everywhere, religious ideas are a most potent element in social and ethical progress, but cannot altogether outrun morals, and will remain sterile and die, unless the new life can find expression in the acts of the community.

Time rolls on. Family life has become closer and purer. The father of a family, looking upon his children, thinking of his love and care for them, his eagerness for their welfare, his pain when they suffer, says: "Is not this righteous God, per-

THE RISE OF ALTRUISM

haps, the father of his Children of Israel?" He tries the experiment of looking up to God as his father and the father of all his people. It works. Slowly the idea gains clearness and force until God is recognized as the father not only of Israel but of all mankind. The doctrine of the fatherhood of God could never have meant to the child in a polygamous or crudely organized family what it means to us. It will mean far more to us as fathers recognize more clearly and fully the sacredness of their obligation to the wife and children who have trusted them. The son of a father divorced for infidelity or cruelty or neglect, or of a careless parent who has no time to associate with his children, can hardly realize the glory, power, and comfort of the thought of the fatherhood of God.

Is there, then, no revelation? Certainly there is. But God reveals Himself only to the man who is willing to try an experiment, to risk something for his sake and on his behalf, and who will put into life and practice the revelation which he is seeking. How can an ever living and working God reveal himself to an intellect which has neither will, purpose, nor heart? It is an absolute impossibility. This thought must be true and effective in

THE CHURCH IN EVOLUTION

every advance in our conception of God. The relation between man and God is a relation between persons: a moral, vital, personal relation. Hence man's conception of God's character and relation to himself must be expressed in terms borrowed from human character and from the relations between the man and his fellows, the only personal beings of whom he can know anything. "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?" How is he to form any conception of love, if he has never loved? How can he receive a revelation of righteousness except as he himself is struggling toward righteousness? How can he possibly express the thought of God's love except by borrowing inadequate words from the very highest human relationships? Call it anthropomorphism, if you will. Do you prefer "thing-morphism"? One or the other you must accept, if you are to gain any higher knowledge. Or do you prefer metaphysical abstractions? What are life and love and loyalty in the abstract? Life is concrete, dynamic; and when you try to express it in the abstract, you have killed and sterilized life itself. The terms drawn from human life and relations are the best, because least inadequate,

THE RISE OF ALTRUISM

that we have. This is all that we expect in any scientific study.

But even the best of our expressions and conceptions are exceedingly inadequate in both form and meaning. We have only begun the study of morals and religion, and our progress in the knowledge of the rudiments which we have acquired is necessarily slow. We have but crude conceptions crudely expressed. And the meaning of even these crude conceptions can be only dimly comprehended by us.

“God is love.” What is love? It is essentially unchanging, increasing and freeing itself from impurities. What you and I have experienced is anything but the pure article. It is an alloy; a mixture of true love with passion, selfishness, desire of possession, and a host of other baser feelings and desires. It must be so. And you and I must purify our affections and heart by active service before we can begin to appreciate God’s love for us. Meanwhile we must make the most and best of what love we have. Plato was right when he said that most men must be made better before they can be instructed.¹⁶ Only as our love becomes purer, stronger, and more compelling, can we get some higher concep-

THE CHURCH IN EVOLUTION

tion of what God is. "How can it be otherwise?" as Socrates used to say.

Man cannot help feeling that the one ultimate power that gave birth to the world must be at least equal in quality as well as in quantity to the very highest which he can find in himself. The spring can rise no higher than its source, the cause must be equal to the effect. Intelligence and love in man must be the least inadequate expression of some of the lower aspects of the power which is behind all evolution. Every upward step in civilization, every social gain, every improvement in law and government, gains meaning and importance only as a step in the triumphal march toward love and righteousness. This is the golden thread on which all human history is strung. It is the essential, central, and dynamic core and germ of human evolution. It was prophesied and determined when the first vertebrate emerged on land, probably indefinitely earlier, certainly not later. Its expression has gathered power and momentum through the ages. The essential dynamic quality of man is not intelligence and reason, not even righteousness, but love. "He that dwelleth in love dwelleth in God." "A pleasing play of imagination," you say. "Is not mutual struggle

THE RISE OF ALTRUISM

still universal? Is love the law of business? Is class hostility disappearing? Have not civilization and increase of comfort increased selfishness and brought not peace but a sword?" All this is true, though not the whole truth; and we must face the dark as well as the bright side and aspect of life.

Says Professor Huxley: "The practice of that which is ethically best — what we call goodness or virtue — involves a course of conduct which in all respects is opposed to that which leads to success in the cosmic struggle for existence. In place of ruthless self-assertion, it demands self-restraint, in place of thrusting aside or treading down all competitors, it requires that the individual shall not merely respect, but shall help his fellows; its influence is directed not so much to the survival of the fittest as to the fitting of as many as possible to survive. It repudiates the gladiatorial theory of existence. It demands that each man who enters into the enjoyment of the advantages of a polity shall be mindful of his debt to those who have laboriously constructed it, and shall take heed that no act of his weakens the fabric in which he has been permitted to live. Law and moral precepts are directed to the end of curbing

THE CHURCH IN EVOLUTION

the cosmic process and reminding the individual of his duty to the community, to the protection and influence of which he owes, if not existence itself, at least the life of something better than a hunted savage. . . .

“Let us understand, once for all, that the ethical progress of society depends, not on imitating the cosmic process, still less in running away from it, but in combating it. It may seem an audacious proposal thus to pit the microcosm against the macrocosm, and to set man to subdue nature to his higher ends; but I venture to think that the great intellectual difference between the ancient times with which we have been occupied and our day, lies in the solid foundation we have acquired for the hope that such an enterprise may meet with a certain measure of success.”¹⁷

We may differ from Mr. Huxley on minor points, we may criticize details of his magnificent picture of the struggle of ethical man against the animal cosmic process, of the microcosm against the macrocosm; but in the main the representation of the situation remains as true as it is grand. What will the strong, red-blooded, ambitious, and eager young man do when he is forced to choose between the cosmic process and the ethical

THE RISE OF ALTRUISM

process, between individualism and collectivism between his own selfish interests and those of society? It is the old story of the choice between fitness and dominance. He has inherited vast powers and possibilities from his ancestors; will he exploit them for his own selfish ends, or will he increase and develop his powers of social service, of helpfulness, of moral strength and purity, and hand them down increased to future generations? Will he grasp the present reward or will he choose the promise seen dimly and afar off? If he will trust to the instincts of manhood within him, if he will listen to the voice of what he knows to be his best self, he will choose the latter with whole-souled devotion and thereby prove his fitness and worthiness to survive. But he must be a man of mighty faith, and faith is at a sad discount in these modern, "scientific" days.

In both human and biological history the victory seems always assured to the dominant, and it looks as if God were on the side of the strongest battalions. But even the apparent success of the dominant is always short-lived; he passes away and is forgotten except to be cursed; only the ideas and conceptions of the fittest who have looked farthest into the future and deepest into

THE CHURCH IN EVOLUTION

the soul of things survive, and their descendants come into full possession of their own. It always has been so, it will be so still, if we may put any trust in biological history or the theory of evolution.¹⁸

We live in a period of transition and revolution, when progress is apparently slow. We are a house divided against itself; the king rebels against the king; there is general weakness, uncertainty, and instability. There is conflict of habits and motives between the animal and the human, between the lower and the higher, the old and the new. The house cannot remain permanently divided. The habits, motives, and life of the two stages or dynasties are incompatible; permanent compromise is impossible; one set of motives, one kind of life will crowd out the other. Some will yield to the old, and degenerate; others, the fittest, will accept the new life unconditionally and thoroughly, and will progress and survive. Only when the battle has been fully fought out, and the higher power and life have been enthroned supreme, can it show its magnificent capacities and true glory. Progress is accelerated as the higher life gathers momentum. We shall not always move at our present slow and halting pace.

CHAPTER III

THE MEANING OF PERSONALITY

IN our study of this unique human characteristic we are concerned chiefly with its significance and value, its promise for the future, and its place in evolution; very little with its origin or early development. In calling man a person we evidently refer to mental, not to physical, characteristics; though we must always remember that a tough, healthy body is usually an essential prerequisite to a sound mind. But mind is a very broad term. Practically it has three phases or aspects of action; the intellectual, the emotional, and the voluntary. All these must be vigorously and harmoniously manifested in the true person.¹⁹

Intellectually man stands far above the animal. Probably his physical weakness and defenselessness stimulated and compelled him to unquenchable curiosity. He pries into all things around him, studies rocks and soils, plants and animals, atoms and molecules, men and institutions. He learns their laws of behavior, their relations to one

THE CHURCH IN EVOLUTION

another and to himself. He is an experimenting as well as observing being, and becomes intelligent and wise. He learns to bend things and forces to his use and purpose, to modify his surroundings, and more and more to shape and frame his environment almost as he will. In so far as he obeys Nature's laws, she follows his will and does his work. His constructive imagination helps him to frame hypotheses and theories and to form plans, by which seas are united, continents bridged, and distance annihilated.

His knowledge of the past and his forecasts of the future enable him to set before himself ends to be attained only by long-continued, steady, and strenuous effort. He has many needs which must be satisfied. He must work for many things; the means of livelihood and assured support, a certain amount of leisure, knowledge of various sorts, power over things and influence over men. These aims and desires often conflict. If he will attain wealth, he must save by giving up many luxuries, enjoyments, and even comforts. He cannot have or do all that he would like. He must select wisely with an eye to the future, in the light of some higher purpose and end not yet attained. If his life is to have any success or efficiency, one of

THE MEANING OF PERSONALITY

these ends must become chief and supreme, and make all others the means and stepping-stones to its own full attainment. He must carefully study his powers and possibilities, frame some conception of the meaning of life, have an ideal, and struggle toward it.

The old catechism was exceedingly wise which took as its first question: "What is the chief end of man?" This is the supreme question which every man must answer for himself, and on his answer hangs his life. Most of us really have no chief end, but many conflicting and often mutually destructive aims; or we drift aimlessly. All our energies dissipate like steam from an open vessel instead of like powder in a well-loaded rifle. Many of us have two or three quite different ends, each one of which is supreme for a moment and then yields place to its rival. We halt and hobble between two opinions, become cross-eyed in our attempts to keep one eye on God and the other on the main chance. The house is divided against itself. This leads only to destruction. Says Carlyle of Burns: "It was clear to Burns that he had talent enough to make a fortune, could he but rightly have willed this; it was clear also that he willed something far different, and therefore could

THE CHURCH IN EVOLUTION

not make one. Unhappy it was that he had not the power to choose the one and reject the other, but must halt forever between two opinions, two objects; making hampered advancement toward either. But it is so with many men; 'we long for the merchandise, yet would fain keep the price' — and so stand chaffering with fate in vexatious altercation, till the night come and our fair is over!" But Locke, Milton, and others had "two things which Burns wanted, both which, it seems to us, are indispensable for such men. They had a true religious principle of morals, and a single, not a double, aim in their activity. . . . They willed one thing to which all other things were subordinated and made subservient, and therefore they accomplished it. The wedge will rend rocks, but its edge must be sharp and single; if it be double, the wedge is bruised in pieces, and will rend nothing." ²⁰

This chief end must be worthy of a man, one that will stimulate and develop all his powers highly and harmoniously, especially the highest powers not yet completely supreme in us, for this is our chief business in evolution. Eating and drinking may suffice for an animal, not for a man. The possession of things cannot suffice, for things

THE MEANING OF PERSONALITY

are necessarily means. The chief end or supreme ideal must be adequate, worthy of our powers and most strenuous efforts; otherwise it can lead only to disillusionment, consciousness of a lost life, disgust, and despair. When a man has thrown away his life on an inadequate ideal, it is usually too late to get it back and start again.

We sadly need a scale of values in ends, some criterion by which we may judge and select wisely among the many proposed to our choice. One such scale has been well presented by Professor James: "In all ages the man whose determinations are swayed by reference to the most distant end has been held to possess the highest intelligence. The tramp who lives from hour to hour; the Bohemian whose engagements are from day to day; the bachelor who builds for a single life; the father who acts for another generation; the patriot who thinks of a whole community and many generations; and finally the philosopher and saint whose cares are for humanity and eternity — these range themselves in an unbroken hierarchy." ²¹

But Professor James suggests, if he does not emphasize, a second series of equal importance. The intelligence of a man is measured not only by

THE CHURCH IN EVOLUTION

the distance of his ends, but also by the size of the social unit whose good he serves. The broader the field of one's efforts, the larger the group for which one works, the more distant the goal. Only patriot and philanthropist, philosopher and saint, really have immortality. The two series are converging. This law of history is a law of biology, of which human history furnishes only the last chapter. Any human life is altogether too big to be confined in its influence and benefits to the interests of the individual. One might as well attempt to utilize a river to irrigate a single quarter-section of land. The moment a man becomes selfish he cuts himself off from all the worthy ends of life, he runs counter to all the great undercurrents of evolution, his higher powers atrophy, and he shrivels and degenerates. Having lost sight of the true ends of life, he cannot understand its meaning; he is without proper sense of direction, of perspective, and sees everything from a wrong point of view. His vision is narrow, and his opinion on any great subject is warped and worthless. He prides himself on his practical knowledge of life, when he knows really only its very lowest aspects. Only great souls see things as they are, as Heine says.

THE MEANING OF PERSONALITY

This does not imply that the very highest development of the individual is not to be emphasized. President Harris has well said: "Personality and society are to be regarded as the foci of an ellipse. The human curve is swept by a chord, the two ends of which are fastened at these foci. . . . At every point the foci determine the direction of the circumference, and make the curve an ellipse, not a circle, and not a small circle inside of a large circle." ²² The relation of man to other persons, to his fellow men and to God, is the chief part of his environment. Hence the only ends and ideals worthy of a human life are moral and religious, not either but both. For, we repeat, they spring from a common root, relation to personality. Religion without morality is a sham and a lie; morality without religion leaves out of sight our relations to the highest person, the source of all our strength, inspirations, higher power, and life. This is the chief end of man and the goal of evolution, the highest moral and religious personality springing from and expressing itself in love and good will.

These moral and religious ideals speak with a unique authority and power. They are imperial and imperative, and the penalty of disobedience

THE CHURCH IN EVOLUTION

is loss of life. They arouse all the vital powers to their highest activity. Duty is always possible; what we ought we can. It becomes finally only a word for opportunity to do what we really will. In it man finds complete freedom. Moral and religious responsibility is the highest characteristic of human personality. These grand ideals loom on the horizon of all our lives, but we see them dimly and do not struggle toward them. We do not care about them, and this carelessness is our worst sin; it is our own verdict of our unworthiness. Indeed, the unpardonable sin is not outrageous violence but indifference. When we are past feeling, we are past hope. Hence the great man feels deeply and strongly. His loves and hatreds, his passionate desires and aversions, are the expressions of a vigorous life. Great souls suffer most. Heine has well said: "Wherever there is a great soul, there is Golgotha." But there is also the mount of vision, of transfiguration, of satisfaction, of attainment, and of the highest joy. The higher the power, the greater the enjoyment furnished by its exercise. Hence we speak of the play, not the work, of all our higher mental powers. "A sour or unhappy Christian is an anomaly or monstrosity."

THE MEANING OF PERSONALITY

We see the idea dimly because we have never taken the trouble to look at it intently, long, and patiently; to think about it, and become persuaded of it. We feel its charm and power feebly because our attention is all the time diverted to lower and less valuable things which can be attained at less cost and which give immediate pleasure. We lack the power of will to fix and hold our attention upon the ideal until its glory takes full possession of us. And it is glorious and beautiful, for as Plato used to say: "Beauty is the splendor of truth." The great man has an inflexible will and purpose as well as a worthy ideal. And the will grows strong only by persistent willing. Like a muscle it grows by exercise, by overcoming resistance. And the exercise must be great enough to tax our powers. Great difficulties and heavy burdens are for great souls. We love most the institution or cause for which we have made the greatest sacrifice or in which we have invested the largest amount of effort. The weak will balk or collapses before the slightest difficulty. The strong will find its stimulus, exercise, and joy in accomplishing the impossible. In this effort all a man's powers, intellect, feeling, moral and physical endurance are taxed to the utmost, and the whole man

THE CHURCH IN EVOLUTION

develops like the body of a trained athlete. "He that overcometh shall inherit all things." He has already won them, because he has won an ever expanding life. In last analysis we will what we attend to, what we think about most. If we do not care to study and make a business of good living, if we are content to dream and discuss about it, our wills are evidently set on the lower. Here folly and perversity find their common root.

But all analysis of life defeats its own end; for, in the process of dissection, the life escapes and eludes us, leaving only a mass of tissues. We naturally seek some trait or habit, some mode or aspect of life, which shall combine all these powers in one organic unity, which shall exhibit not the structure but the life in all its power. And such a trait is readily found. The description was written by a great thinker nearly two thousand years ago. He had pondered on the history of his nation, and especially of its greatest leaders. He marshals a glorious array of great souls. There are patriarchs and prophets, berserkers and statesmen, men of most different times and civilizations, differing in wealth, social position, mental traits and endowments; but all heroes. Beneath all these vast differences he finds one essential,

THE MEANING OF PERSONALITY

fundamental agreement, the common root of all their greatness. He states it as follows: "All these died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Through this faith "out of weakness they were made strong, and waxed valiant in fight." Every one saw a promise, every one had his own vision, no two exactly the same. Every one saw it at first dimly and afar off, but kept looking. He was not superstitious or credulous, but never indifferent. After patient, careful attention he became persuaded. The promise, which was so dim and vague to others, had become clear and compelling to him. He usually felt that he was the last and least fitted of all to realize it; but, if no one else would, he must. He gave up all for its attainment, accomplished wonders, became great and heroic, but died before the realization of his hopes.

Faith is not the acceptance of outgrown and outworn superstitions. It is far more than belief; more even than the working hypothesis of a great soul. It exercises all the powers of the whole man. It is an exceedingly virile virtue, and tests and measures manhood. A great man has a great

THE CHURCH IN EVOLUTION

faith. A man of weak faith is a weak man through and throughout. Faith is partly intellectual. It is strictly rational, based and anchored in deep almost instinctive convictions that the great trend of events, the unchanging sweep of life, can be trusted. It is wise, for these convictions have crystallized out of the experience of countless generations, and are almost or quite hereditary, a part of our brain and mind. Faith is having the courage of our convictions. It is the firm belief that the ideal can be realized united with the inflexible purpose that it shall be. It is knowledge raised to a higher power. It characterizes the fittest, while the dominant walk by sight. It is the voice of all that is deepest and best in the heart of man, and is inspired and guided by the message. Without it there can be no attainment of any distant and adequate goal. We plod in a treadmill. It gives the rush and *élan* to every great life, and leads in every charge. Nothing is impossible to it. It has inexhaustible endurance, and is the only power which can give us strength to "walk and not faint" when we are tired and spent. It combines all the powers in one organic unity. It, not intellect or will alone, is the adequate root and measure of life. For faith is life.²³

THE MEANING OF PERSONALITY

A man sees all the undercurrents of human evolution setting steadily in the direction of righteousness and love. He casts in his life with them. He believes in God the Father Almighty. He feels after Him and gains communion with Him through prayer. He determines at all cost to make God's will and purpose his own, to establish his kingdom here and now. He is no longer an instrument or servant, but a true partner with Him in working out his grand designs. He now has a share as well as place in the divine process of evolution. God has trusted in him and he trusts in God. This relation gives him a dignity and worth otherwise inconceivable; in it lies the infinite value, meaning, and possibility of a human life. He gains power because all the forces of the universe work for him and through him as he unites his life with their tendencies and currents. Nothing can shake his confidence and trust, mar his joy, or disturb the deep serenity of his peace. His life is like the ocean; eddies and waves, wind and storm, cold and heat, touch only its surface. This is the only genuine and complete faith rooted in an immeasurable past and growing with every day's experience. This again is the goal of evolution, the proof of fitness, complete conformity in purpose

THE CHURCH IN EVOLUTION

and life to the divine environment immanent in the world.

Every one of us has met such faithful men and women. They are stout-hearted, cheery, hopeful, wise, calm, patient, heroic, with iron in their blood, granite in their souls, and sunshine on their faces. The prophet had such in mind when he wrote: "A man shall be as a hiding place from the wind and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." Such people are the "shadow of a great rock," and when we are weary, baffled, defeated, disheartened, when all day long we have been fighting in the mist, how good it is to rest in their shade! Their words may be few, their "speech rude, and their bodily presence contemptible." But we feel their strength. We lean against them for a little time, and go away refreshed, strong, hopeful, courageous. Virtue has gone out of them and into us. This is no theory, but a statement of universal experience.

There is no contagion in the world like that of a strong personality; we would not resist it if we could. We would give anything to be infected. Everywhere such men and women carry strength and courage to others. One such man infects a

THE MEANING OF PERSONALITY

whole community or race, moulds a civilization, and changes the course of history. For this reason history is summed up in the lives of heroes. If we have failed to realize this, we may well read our history all over again from the story of Gideon and his three hundred to that of Socrates in Athens, of Napoleon at Lodi, and of Sheridan at Winchester. The men and women who carry this contagion may be rich or poor, learned or unlearned. They are not limited to any walk of life. They have generally come out of much tribulation. We can find them in all times and places, if we search for them. If we do not find them, the fault is in us. They are the real kings and queens of unlimited power. The true meaning of social life lies in the fact that it furnishes the medium to conduct their power. These kings "live forever." They form a real though unrecognized hierarchy. Dynasties and empires disappear; but Isaiah and Socrates, Luther and Huss, Cromwell and Lincoln, rule an ever widening empire of ever more loyal subjects. Men may set up whatever form of government they will; they are always searching for a king. The contagion of these kings and queens results in a new law of heredity of personality overleaping all trammels of flesh and

THE CHURCH IN EVOLUTION

blood. Socrates begets Plato, and Plato begets Aristotle.

Personality is evidently the clearest and fullest expression of the power behind and in evolution. Even a Socrates or a Lincoln expresses it but partially and inadequately. They are only first attempts at its expression on this plane. A few hundred thousand years ago, — a very short period in biological history, — life's best expression was an ape. Civilization is only a few thousand years old; behind it lie barbarism and savagery. Something better is to come, it is coming fast, and we are here to hasten it.

In attempting to estimate present attainments we are liable to swing between two extreme and unwarranted judgments; between elation and discouragement, between conceit and despair. Both of these must be set aside. Even now man can choose the best and highest and partially attain it, and the struggle and effort lift him to a higher plane of larger life. Incompleteness of attainment is no cause for halting discouragement, any more than in art, science, knowledge, or invention. The same spirit which seizes every opportunity in these lower fields should

THE MEANING OF PERSONALITY

inspire us to bolder and more strenuous attempts in the higher. Every one of us has in him the germ of a life infinitely surpassing our highest hopes or imaginations. The prize is well worth the struggle.

Still we all fall very far short of real personality. It is not so much the incompleteness of our development as its marked asymmetry, one-sidedness, amounting almost to monstrosity. Many of our powers, and these often the highest, remain feeble and undeveloped, or atrophy through disuse. The strong intellect is yoked with a feeble will or a cold heart. Emotion not expressed in action becomes sentimentality. The strong will is set upon an inadequate end, or guided by a blundering intellect. Intellectually every one of us focuses his attention on a certain class or range of facts, specializes in these, and becomes narrow and prejudiced. In education as in evolution the highly specialized form becomes barren and can give birth to nothing higher. We have an abundance of narrow scientists, literati, metaphysicians, or theologians, but very few broad-minded philosophers. We go through the world like horses in blinders, seeing only a narrow lane just in front of us, and rarely turn our heads; and atrophied

THE CHURCH IN EVOLUTION

mental power, like an undeveloped physical organ, invites disease.

Communities, nations, and whole civilizations are only somewhat less narrow-angled in their vision than individuals. Every age has its burning problems demanding solution; and the solution, like the emergency, is temporary and provisional. A theory is accepted not so much because of the overwhelming proofs of its truth as because of our ignorance or forgetfulness or heedlessness of the objections to it. Our scales for the time being do not bend under the weight of the counter-arguments, and we must wait until they become sensitive again. Whole periods of history are equally one-sided in all their views and conceptions. But all this should never blind us to the fact that personality is the right, opportunity, and duty of every human being. The clear and full recognition of its supreme importance is the essential foundation of every adequate theory of education, of sociology, of progress and reform, of law and government, and of every human institution. It distinguishes man from animals and things. It is the divine aspect of his life; in this respect he is the heir of all that God is. It is the pledge and promise of the future.

THE MEANING OF PERSONALITY

Human evolution seems at first sight a confused process, whose meaning and tendency are far from clear. Man is an exceedingly complex being, with many powers, physical, mental, moral, and religious, all of which must be highly and harmoniously developed. One of these powers must lead and rule in life, and must at the same time stimulate and subordinate all the lower functions. Many ends and ideals are possible and attractive, and too exclusive attention to any one leads to one-sidedness, disharmony, and weakness.

The necessary and essential line of development was marked out ages ago, and man surely must and will follow it. Family and social life furnished the only method of avoidance of race-suicide. Man is and must be a social being. He is also a conscious, intelligent, rational, and responsible being, having rights and duties, and determining his own ends, to a certain extent at least. He is a person. Hence the chief end of government, law, and all institutions, of social usages and conventions; of education, thought, and study, is the establishment of right relations between persons in ever enlarging communities; that is, the reign of righteousness and love. All else is means to moral personality. A certain number

THE CHURCH IN EVOLUTION

and amount of physical objects, of things, are necessary to furnish food, shelter, a fair degree of comfort, and some leisure and freedom to pursue higher ends.

But beyond a narrow limit these are of continually diminishing value compared with man's personal environment, the character of his neighbors and friends. These count most in evolution. The most important relation is that of the leader and prophet to his followers and through them to the community. The great leader does more than instruct; he infects others with his own spirit, power, and life; and they spread his life in ever widening circles. This contagion of personality is the great element in all progress. As life advances, the tangible and visible world of physical objects becomes of less importance to progress than the world of invisible and intangible relations between mind and mind, soul and soul. Life is steadily becoming more spiritual. The value of the physical beyond narrow limits is steadily decreasing, while that of the spiritual looms ever larger and higher before us. Just as life antedated the "eternal hills," and will outlast them, so spirit is the only substantial reality, a spiritual kingdom the only kingdom which can be

THE MEANING OF PERSONALITY

universal and lasting, a spiritual city the only one which has foundations.

Man is "incurably religious." His religion begins in fear. He must first learn the lesson of obedience. Slowly and painfully he discovers God's methods of ruling and working, and learns his laws. He is continually trained to receive and appreciate a higher and more adequate revelation. He finds that God is righteous and good, looks up to and communes with Him as friend and father. Finally he says "God is love." For love is the highest and most adequate expression of his power and character. If man's relation to other persons is the controlling, moulding, and essential element in his life and progress, his relation to the highest personality is of chief and unique importance. If he "catches" life and power from great human souls, he gains the highest and deepest life only as he comes into intimate friendship with God who is the source of power, wisdom, and life, and whose least inadequate manifestation is in terms of personality. Man is more than the servant of God; the relation between the two is not merely that of obedience to a lawgiver, or of creature to creator. It is a relation also of friendship, of a child to a parent. Man is in a very

THE CHURCH IN EVOLUTION

small but ever increasing degree a partner with God in working out his designs and plans. God covenants with him, gives him opportunity and authority. This is the divinely given great charter of man's rights and dignity. Here is the ultimate source and sign of his absolutely unique position. He is heir to all that God is, as well as God's representative in the world.

In proportion as we realize this relation, life is completely transfigured. Duty is swallowed up in opportunity. We are no longer goaded on by law, but drawn by friendship and love. A new inspiration enables us to fulfill the law almost unconsciously, as the well-trained and great painter obeys all the laws of his art without thinking of any one of them. Only thus do we become masters of the art of living. We are, as Paul said, "no longer under law, but under grace." We have attained perfect liberty and at the same time perfect obedience to perfect law, and this again is true liberty. Such a person living in such relations to man and God, receiving through his friendship with God new inspirations, power, and life, is evidently the goal of evolution. It opens a future of endless possibilities and boundless progress. It stimulates, develops, and exercises all

THE MEANING OF PERSONALITY

our powers for an end worthy of their supreme effort. "We know not what we shall be," but a future of inconceivable and unimaginable glory is assured to us.

We may now proceed to ask: "How do the ideals, aims, and purposes of our age and civilization square with those of the great process of evolution as we have attempted to outline them?"

As we look back upon the ancient world, we care little for Assyria, its great cities and armies, its luxury and bulk. Our attention is always drawn to two little peoples dwelling in the least of all lands, Greece and Judæa. They made the great contributions to the progress of human life and to the development of personality. And while the attainments of Greece dazzle us, those of Judæa are far more uplifting and truly vital. Similarly, future generations will care little about the number of our automobiles and telephones, the size of our cities and ships, our great factories, business blocks, and fortunes, or the number of horse-power developed from our rivers and coal-fields. They will regard with some wonder and pity the crudeness of our laws and institutions. They will smile at our systems of science and philosophy, as we smile at those of past centuries.

THE CHURCH IN EVOLUTION

They will ask: "What permanent contribution did your age and state make to human life and progress and to the development of a higher personality and humanity?" Our answer to this question will fix our place in history. By it we shall surely be judged, stand or fall, be justified or condemned. For it determines our place and value in human evolution. This is the question to which we must turn in the next chapter.

CHAPTER IV

PRESENT CONDITIONS

It is a very difficult task to appreciate justly the merits and defects of the age and conditions in which we live. Eulogy and fault-finding are both easy, and of the latter we have enough in the muck-raking articles of all our magazines. The facts are so near to us that we cannot see them in proper perspective and proportion. The small and unimportant looms up because so near, and hides our view of the distant and grand. Especially the great underlying forces and movements, the undercurrents on which the course and sweep of progress depend, are invisible, and our best instruments of research often fail to detect them. Temporary and dominant movements, doomed to quick disappearance, arrest all our attention. The very standards of thought and value by which we must judge the age have been framed or modified by its influence and are as unsymmetrical and one-sided as the age itself. We can only trace a few of its more striking or important

THE CHURCH IN EVOLUTION

features. Our one question is: "How are these related to the sweep of evolution, toward the development of personality and altruism?"

The most striking change during the last hundred years is the vast increase of wealth. Mr. Gladstone estimated that as much real wealth was produced during the first half of the nineteenth century as during the preceding eighteen hundred years. An equal amount was produced during the next quarter-century. Probably quite as much has been added since 1875. Between 1860 and 1880 the wealth of the United States increased three times as fast as the population.²⁵ New methods of communication made the Western prairies accessible. Agricultural tools and machinery were invented and improved. It has been estimated that the average farmer with his pair of horses can do with three men the work formerly done by fourteen, and do it better. Now gasoline and steam are crowding out the horse. One hundred years ago great muscular strength was in itself a very valuable possession. Now human muscle and brawn cannot compete with machinery; their market value has decreased greatly. There is a steadily increasing demand for comforts and luxuries, for all kinds of manufac-

PRESENT CONDITIONS

tured articles. The labor displaced on the farm turned to manufacturing. There was great displacement of population. The most energetic, ambitious, and the keenest poured from the country into the city.

President Carroll D. Wright tells us that between 1790 and 1880 the population of the United States as a whole increased about sixteen-fold; that of cities and towns of more than 8000 inhabitants almost one hundred and forty-fold. In 1790 about one thirty-third of our population lived in such towns and cities; in 1890, about one third. In 1890, there were about seventy-five times as many towns and cities as in 1790, and in them lived more than one half of the population of the North Atlantic States. The great city, with its vast opportunities for good and evil, its wealth and luxury, its poverty and misery, its vice and crime, its philanthropy and social spirit, with its heterogeneous population, and contrasts of race, creed, class, and condition, has confronted us suddenly with its almost insoluble problems. Life in a great city has its advantages, but the poor are many, and their condition is often sad enough. The Tenement House Commission of 1900 reported that the type of

THE CHURCH IN EVOLUTION

tenement then prevailing gave to its occupants less light and ventilation, less fire protection, and less comfortable surroundings than the average tenement of fifty years before.²⁶ The death-rate from consumption in the State of New York was not far from twice as great in cities of over 25,000 inhabitants as in the rest of the State. And consumption is a symptom of bad surroundings and weak constitutions. This condition is being improved gradually, but much still remains to be done.

We have exchanged a life of simplicity and monotony for one of great variety and complexity. The strain of life falls not on the muscles, but on the most sensitive portions of the nervous system. Professor Huxley has well said that the struggle for comfort is far more cruel than the struggle for existence. Competition and a feverish thirst for luxury, accompanied by discontent, fret, and worry, diminish the joy and increase the wear of work. It is anything but a healthy condition.²⁷ Multitudes of foreigners have landed among us. They swarm in the congested portions of our cities, and furnish a new economic problem. But far more important than their effect upon wages is their influence upon American char-

PRESENT CONDITIONS

acter, personality, and life. As they mingle their blood with ours, as they surely will, will the mixture bring out the strength or weakness, the advantages or defects, of the two strains? Here education can and must do much. But what sort of an education? Will vocational education solve the problem? Is a deeper education in true patriotism, in character, morals, and religion the only education which will reach the root of our difficulty and dangers? Not a few social workers tell us that the decay of religious belief and convictions among the immigrants in our cities is the source of a degeneration, immorality, and crime far more fruitful than any economic or social disorder, and not to be cured by economic reforms alone.

The increase in wealth and comfort is to be explained largely by man's having entered into partnership with Nature, and having learned by obedience to her laws to utilize her boundless forces and resources. Nature furnishes coal. We mine and burn it, and set free energy which draws our trains and turns the wheels of our factories. Electricity is everywhere around us. We prepare and smooth the paths along which it carries our messages with incredible swiftness. It draws

THE CHURCH IN EVOLUTION

our cars, and distributes light, heat, and energy to every point of need. A little gasoline burned in an engine does the work of many men and horses. We have only begun to discover what benefits Nature can and will bestow upon us, if only we come into partnership with her and learn her ways.

This opening of the resources of Nature has given a great opportunity to the dominant, as opposed to the fittest; and is a continual temptation to greed to exploit the gifts as well as our inherited powers in the interest of the individual and to the disadvantage of the community. The ellipse of human personality has become almost a circle drawn around the individual. His rights, privileges, and opportunities, even when clashing with the claims of society, have been sanctioned and sanctified until we have almost a religion, at least a fetishism, of rampant individualism.

We have made vast progress in our study of the production of wealth. Proper distribution still remains an unsolved problem. How to limit exploitation of man and nature, the possibilities and limits of wise conservation, proper methods of distribution, and a host of other questions are problems for the trained economist. Here we need the aid of wise, broad-minded, far-seeing, human

PRESENT CONDITIONS

experts. Such men are exceedingly rare, and the opinions of narrow specialists are sure to be misleading. Hence our efforts toward wise legislation and common action are often feeble for lack of good leadership or end in worse confusion and distinct harm. Here our colleges and universities must help us. It is their task to furnish us men who will use the so-called leisure of an assured wealth to study our conditions hard and patiently, and suggest and lead the reforms which are needed. The increase of wealth and the marked inequality of its distribution, our great cities with their rows of palaces and congested slums, the heterogeneity of our population in stock and life, — all these contrasts, not to speak of many others not less important, have aroused in a naturally democratic people deep feelings of discontent, of the injustice of conditions, and of the need of economic reforms. Many have worked and labored hard, and a very few have reaped the greater part of the harvest. The rich have gained more than their fair share. The rampant individualism of a pioneer age in industry and land occupation is giving place to a movement for socialization, where all shall share more fairly in the increase of wealth and comfort.

THE CHURCH IN EVOLUTION

Such an essentially democratic movement was absolutely necessary. It has wrought great good, for which we may well be grateful. It has aroused a sense and feeling of human brotherhood, of common human rights, of justice and righteousness. It has led to widespread and efficient efforts for the betterment of the condition of the poor. Charities have been supported and organized better than ever before. Benevolences of all kinds abound. Hospitals, dispensaries, houses, gymnasias, baths, institutions for the relief of misery and misfortune, settlements, endowments for research into the causes and cure of poverty and disease; — all these are only a few instances of the lavish expenditure of wealth and work for the benefit of society. Working together for common ends has given a sense of brotherhood which grows stronger day by day. Democracy is based upon and demands altruism and good will.

The religion of to-day is a religion of humanity and humanitarianism. The Church ought to be and must be the Church of the masses; this is a demand uttered in chorus on all sides. This again is just and wholesome. The aim of Christianity is the establishment of the kingdom of universal brotherhood among men. The aim of ethical

PRESENT CONDITIONS

evolution is to fit as many as possible to survive, as Professor Huxley has so well said.

We believe that our State and Government exist for the people and that our laws have not accomplished the ends desired of them. We change them. The mass of legislation has become enormous, and grows steadily. We have an almost childish faith that if we can get an enactment of city or State against a certain evil, that evil will cease to exist. We seem to forget that the best law is powerless unless supported and enforced steadily and vigorously by a strong public opinion and sentiment. The new enactment does not produce the hoped-for results. We lose all our faith in it. We present the strange spectacle of a people with little of the respect and reverence which we should have for law, and a boundless trust in the efficacy of legislation. We treat law somewhat as the African is said to treat his fetish, worshipping it when all goes well, clubbing it when it fails to accomplish his desires.

Our democratic doctrine of equality before the law is excellent. But the corollary that one man's opinion or judgment is just as good as another's is hardly as well founded. We treat our leaders too much as we do our enactments. Hence we are led

THE CHURCH IN EVOLUTION

by impulse, sentiment, or even whims more than by reason and carefully matured judgment. Germany owes its present rank and power largely to its willingness to follow the advice or command of wise experts. But our genuine experts are few in number, and even they have but a small following. If our system of education cannot produce wise leaders and a willingness in us to follow them, our institutions and legislation will be more disappointing in the future than in the past.

We have learned to think of man mainly in his economic aspect. He is a being requiring a certain amount of food, clothing, housing, care, reasonable hours of work, and opportunities for leisure. This view is eminently wise and reasonable. But does this definition of man and his need comprehend the whole man, or has he other characteristics and needs of even greater importance? We classify people as rich, well-to-do, and poor, in wealth, education, and other advantages. The rich must give of their superfluity to the needy poor. Equalization is the great desideratum. The poor need more money, better houses, instruction in the use of their wages, in the care of home and children, in modes of life generally. In one word they need to be reformed as well

PRESENT CONDITIONS

as rehabilitated. This again is true and excellent.

We live in an era of reform. Frequently, with many striking exceptions, we have no time or patience to begin with the individual; we must reform wholesale and by classes, and it must be done quickly. We find to our astonishment that the poor do not care to be reformed, but prefer to be let alone. They do not desire our charity, or even to follow the excellent example which some of us are toiling so manfully to set before them. We become discouraged, cease from our efforts, and hand over the work to new, untrained, but enthusiastic hands. This is not a picture of our best and wisest charitable workers, but it is no caricature of the strenuous efforts of many well-meaning and benevolent philanthropic men and women.

Is not our economic conception partial and incomplete? Is it not the essential thing to remember that poor and rich, learned and unlearned, educated and uneducated, black, white, and brown, are all persons; and that persons cannot be classified by outward conditions or learning; and that any change of outward conditions or even in instruction, however necessary, may be inade-

THE CHURCH IN EVOLUTION

quate, because they do not reach and satisfy personal needs? What we all demand is not so much charity as justice, more mental and moral sympathy and less interference, more real friendship and less patronage. The gift which never fails is the spiritual gift of good will, kindness, good fellowship and comradeship, respect and reverence. These, if properly and respectfully proffered, are rarely refused and work miracles.

Two thirds of the graduates of our colleges now enter business. They are not worshipers of money, but eager to serve God and humanity. They believe that business opens to-day the best and widest opportunities for service. They recognize the economic standpoint of the age, and I have no desire to judge them, much less to condemn. Is it a just criticism of our age that it is narrow and one-sided because too largely economic? We need the best-trained students in economics and sociology. But even these broad sciences do not include or touch all the facts of life. The best of our economists insist most strongly on the moral and religious needs of even the economic man. We must return to this question when we consider the place and work of the Church.

We work in order that we may have leisure to

PRESENT CONDITIONS

play, to do whatever pleases us most. A man's use of his leisure time is the best expression of his character. Our work is directed toward attaining the necessary means of livelihood. Leisure sets us free to develop our higher powers and interest in the pursuit of art, science, literature, and culture. Do we use our leisure for these ends? Is there a sadder sight than a holiday in America; or than an American who, having gained wealth, is trying hard to find leisure endurable, and who is grateful to any one who will help him to kill time? Life is so dull and uninteresting! Either we work so hard that we exhaust ourselves, or we have immersed ourselves so entirely in the pursuit of things and gaining a living that all our highest powers have atrophied, and their exercise can no longer give enjoyment, but is hard labor. Neither explanation is very satisfactory to our self-approval. The highest enjoyment should come from the exercise of the highest function. Is it so with us? If not, we are abnormal and unhealthy. The use of our leisure determines our progress, as the use of our surplus or balance of income over expenses determines our poverty or wealth.

We are feverishly eager to utilize every ounce of energy in nature to furnish us comforts and

THE CHURCH IN EVOLUTION

luxuries. Do we utilize human and personal power, the very highest form of energy, with equal economy, care, and efficiency? How many lives are running to waste, how much mental energy is being dissipated in every community? How many men and women of wealth, culture, and ability, of great actual or potential power, are turning to bridge whist or to the study of the lightest literature to smooth their declining though youthful years and to lull into complete unconsciousness their degenerating highest powers? This waste of personal power is a great defect of our age. Which is the more fruitful source of nervous weakness and disease, overwork or lack of employment? The rich and cultured men and women who are discontented because they can find nothing to interest them are an even sadder spectacle than the poor laborer seeking in vain for employment and a living wage. Loss of interests sufficient to employ our leisure time means something worse than parasitism, when all about us fields are white with the richest harvests and laborers are few.

Unless our age differs radically from every one preceding, it is narrow and one-sided. Are we not thinking too much about things and altogether

PRESENT CONDITIONS

too little about persons? Is the life more than meat, or is it not? Shall it profit a man to gain the whole world and lose personality and life, or shall it not? These are fundamental, vital questions, where agnosticism or ignorance is fatal.

How much and what are we contributing to the development of such a personality as we described in our last chapter? Have we any adequate conception of the dignity, worth, and responsibilities of man as man? We smile at the theological systems of our ancestors. They were far from perfect. But they emphasized the worth and dignity of the human soul or life, of the supreme importance of its relation to God, and of the reality and fatal power of sin. They may have stated their grand thoughts in somewhat antiquated language. But that is no excuse for our neglect and carelessness of the sublime truth and value of the thought.

We do not talk about sin any more. We speak of misfortunes, of human weakness and imperfection, of the power of environment. Sin is conscious violation of law; and violation of law brings penalty; and the penalty is death; physical death for the violation of physical law, and mental, moral, and religious death for the violation of these higher laws. He that sows the wind must

THE CHURCH IN EVOLUTION

reap the whirlwind. If circumstances compelled the violation of the law, circumstances will exact the last farthing of the penalty. You cannot change these facts by any mechanical theory of human irresponsibility or by laying the blame on environment. You hate ironclad orthodoxy, but that creed had some hope and mercy, and yours has neither. If we will not accept the responsibility for our deeds and lives, Nature will have no place for our sham personality; she will blow us out of her path, and find some other race from which she can breed heroes and strong men instead of sentimental weaklings. If we do not accept responsibility, we go down and out; if we accept it but do not rise to our opportunities, we go out as conscious violators of law, as sinners. We may as well face facts without flinching.

Perhaps the greatest characteristic of the nineteenth century is the rise of science. It has increased our wealth and comforts, has made life easier and brighter and has given us many enjoyments.²⁸ The great lesson of science is reverence for facts and for the truths and laws which can be deduced from the careful and patient study of facts. To say that science deals only with material, tangible facts, only with things and

PRESENT CONDITIONS

their mechanical relations, is to enounce a dogma which in its final result would rob science of its fairest field, even if it does not finally make all science impossible. The broader the field of any science, the greater the wealth of its facts and relations, the more difficult its occupation and possession. Here biology finds its glory and its difficulties. Hence most of our so-called biological theories are as yet hardly more than working hypotheses. Our progress is slow. But here also there prevails the same spirit of reverence for facts, of a demand for all the facts, and of reliance on experiment, wherever this is possible.

One generalization, the theory of evolution, has found practically universal acceptance. It has furnished us a new and higher point of view; we see all things from a new angle, and in a new perspective. We have changed the form of statement of most of our opinions and beliefs. We recognize that these statements are only approaches to truth, and cannot be final. This is a great gain to physical science, to philosophy, and to theology, for it allows opportunity for growth. It is necessarily accompanied by much doubt and uncertainty, at least for the time. Still the great facts remain unchanged, whatever be our formulation

THE CHURCH IN EVOLUTION

or explanation of them. Whatever man's origin, he is a person. If he was an ape, it is time that he put away apish things. We have returned to the grand Greek idea of the immanence of God, not outside of or merely above his world, not manifesting Himself merely in emergencies, but steadily expressing more clearly his grand designs.²⁹ There are in nature and evolution undercurrents of boundless and ceaseless energy working toward spiritual ends. These great forces seem universal and almost changeless. This is also and equally a law of biological history.

If man has gained wealth and comfort by joining hands and entering into partnership with Nature on her material side and by letting her work for him, is it not altogether to be expected that if he can form a partnership with these great spiritual forces which have impelled and guided him steadily and along a comparatively straight path through past millennia, and would allow them to work in and through him, he would thereby gain a depth and richness of personality which would make the results of his partnership with material Nature seem poor and small? Are we not here shivering on the brink of great and priceless discoveries, and fearing to push away

PRESENT CONDITIONS

courageously and see whither these currents would bear us? If the study of material laws and forces has resulted in marvelous accumulations of wealth, must not the study of spiritual forces manifested in moral and religious evolution lead to its own field of even grander and richer harvests? These forces are manifesting themselves in history and in daily life. Can we not utilize them? If there are great tides of power and energy around us and above us waiting to lift us out of our weakness, are we not to blame if we make no effort to get into relation with them? If a man makes no effort to raise sail and catch the wind when the tide is sweeping him out to sea, who is to blame? If there is any possibility of getting into relation with these powers, shall we not experiment as we should in science or business? If one experiment fails shall we not try another and a hundred if necessary? If we should put into our philosophy of life a little of the courage and virile common sense which characterizes all our business activity, we might make some interesting discoveries.

A marked characteristic of our age is an undertone of dissatisfaction, discontent, and sadness. Wealth has been poured upon us and we are not satisfied. Knowledge has increased, of making

THE CHURCH IN EVOLUTION

many books there is no end, and much study has proved a weariness to the flesh. The deepest and most pressing problems of life remain unsolved or untouched. We work feverishly and perhaps attain success; and success disappoints us, and we work all the harder in the hope of forgetting our disappointment. Those who are filled to repletion are the most empty and hungry. Most of us are disillusioned, weary, or blasé. Books are written to prove that life is worth living. Muck-raking articles fill our magazines, and the tone of most of our literature is anything but vigorous, hopeful, and joyous. The seat of the discontent, hunger, and craving is in our highest powers; we crave a larger and deeper life; or rather the larger life already within us is demanding satisfaction and expression. What our age needs is the courage of what convictions it already has.

We have seen that there could be neither science, discovery, business, philanthropy, nor life without the faith which is willing to risk something by trying a long series of experiments in testing a working hypothesis based upon our deepest instincts and convictions, and usually, in the case of the pioneer and leader, opposed to the temporary trends and eddies of the day and place.

PRESENT CONDITIONS

Faith is the purpose that our ideals shall be realized. It is having the courage of our convictions, the spirit of moral and religious adventure. What this matter-of-fact, plodding yet feverish age of ours most needs is such rational faith, born of the convictions won by ages of experiment, and arousing us to a calm but vigorous life. The age is hungry for such faith. It waits for its seers and prophets. It knows well its own one-sidedness and superficiality. Nothing less than such a faith can ever satisfy it.

“Yes,” you say wearily, “let us chase the rainbow and fatten ourselves on the odor of faded rose-leaves. We are no dreamers. Give us a proof of the existence of these spiritual powers and forces, and we may listen to you. Show us the proof of a single experiment. Remember that this is the age of science, of facts, of experience. Give us this kind of proof of the validity of your faith, and we will accept it. Otherwise hold your peace.”

We might fairly answer that all human life and history is the record of one grand experiment in the search after God. Every step of man’s religious progress has been tested by experience under all possible conditions before it has been finally accepted. Human religious attainments have

THE CHURCH IN EVOLUTION

been bought by sweat and blood. The experiments have been as a rule rude and clumsy. But once in human history the experiment was tried so boldly, so completely, and so convincingly that we can readily rest our case on its success. The challenge of the doubter is a fair one, and we will try to meet it in the next chapter.

CHAPTER V

CHRISTIANITY

THE world was weary and old nineteen hundred years ago. External conditions were probably not very different from those of to-day. Men ate and drank, loved and hated, planned and schemed, succeeded or failed, lived and died, as we do to-day. The ruins of Roman palaces and aqueducts still excite our wonder and admiration. Plato and Aristotle had laid the foundations and marked out the main plan of future philosophy. Greek art had culminated. The Greek language and literature, the grandest and most beautiful which the world has ever seen, had spread everywhere. Roman law and legions had given peace and settled government in even the most distant provinces. Men were wondering, thinking, and questioning. It was not an age of barbarism, darkness, or mere superstition; there were thinkers, reasoners, philosophers.³⁰

The few lived in vast wealth and luxury. All the treasures of the world had been poured into

THE CHURCH IN EVOLUTION

Rome. It was the age of Augustus, of the Stoics, of Horace and Virgil; soon to be followed by the days of Nero, the scathing satires of Juvenal, and the "Germania" of Tacitus seeking among northern barbarians a type of virtue fast disappearing in the civilized world. Differences between classes had widened into great gulfs. Roman conquests had flooded Italy with slaves who crowded out the free peasantry. Plato could hardly conceive of a civilization which was not founded on slavery; and the leisure of the philosopher, so highly praised by Aristotle, was to be gained by exploiting the labors of others. The rich despised the poor, the Greek the barbarian; and the Roman looked down with contempt on all, as fitted only to be servants and tribute-bearers, who ought to be grateful that even the life of the slave had been spared to them. The rich were corrupt; and the masses swarmed in great cities, despised and hopeless, sinking ever deeper in a mire of immorality and despair. Nothing better was expected of them. The schools of Athens had given place to a crowd of conceited gossips "eager to tell or to hear some new thing." The last of the prophets had delivered his message to the Jews centuries before. Judaistic religion had fossilized

CHRISTIANITY

in legalism. The Pharisee worshiped the letter and forgot the spirit of the law, while the great mass of the "people who knew not the law were accursed." The Sadducee believed little, and cared less. Morally and religiously it was a twilight age, but with more signs of approaching night than promise of dawn.

In a hill-town of "Galilee of the Gentiles," a village carpenter was "making ploughs and yokes." Apparently his father had died when he was young, and had left on his shoulders the burden of caring for the family. This work had filled his hands and heart for nearly thirty years. Now that his younger brothers could take the responsibility, he was free to go out and save the world. We cannot appreciate the audacity of the thought. He had none of the advantages of wealth, birth, or learning. He had probably never heard of Plato, or read a line of his philosophy. He almost never set foot outside of his native Palestine. He had no well-arranged system of philosophy or theology to offer. How could this village carpenter hope to win, lead, and control men? He had only one thing to offer, a life. He had an overpowering faith that his life would draw all men to himself, and infect them with a divine contagion.

THE CHURCH IN EVOLUTION

The best men of his time and nation believed that the world belonged to and was ruled by Satan, the power of evil and darkness; and that he ruled it as he would. It looked as if they were quite right in their theory. Single-handed, Jesus joined battle with all the powers of evil. He believed that God owned and ruled the world, and that God and he were a majority. He was thoroughly convinced that God was his father, and that God's spirit rested on and abode in him and worked through him. All men were God's children, and hence brethren; and God's true children would hear his call, recognize his claim, respond to his appeal, be infected by and spread his life. The simplicity of his plan of redemption was equaled only by its boldness.

So he fared forth on what we would certainly have called a forlorn hope. His favorite title was Son of Man, though he was always talking of God as his father. Most of his life was passed among the common people of Galilee, not in Judæa or at Jerusalem, the center of religious thought and teaching. He chose for his intimate companions or disciples twelve men of strong character, but of no more rank, learning, or prestige than his own.³¹ They could not begin to comprehend him. After

CHRISTIANITY

three years of his companionship, they still thought of him mainly as a Jewish messiah come to establish an earthly kingdom and to deliver Israel from Roman bondage. He had come to found a kingdom of which he often spoke, the Kingdom of Heaven; but they could not understand the meaning or scope of his hopes and plans. It was not necessary that they should understand him; gradually they began to catch his spirit and to live his life. This was enough; they were preparing and learning to be witnesses of him.

His life is sketched for us in four little pamphlets which we call the Gospels, and its chief features are set forth by Paul. He went about doing good, healing the sick, feeding the hungry, comforting the sorrowful and needy, announcing the forgiveness of sins, and encouraging the sinner to return to the father upon whom he had turned his back. He was always seeking, not for those who could help him, but for those who needed him. He spoke much of sin and righteousness, of God's justice and government, but all his emphasis was on men's need of God's love, and still more on God's love and search for them. He did not pose as a reformer or teacher, much less as a theologian or philosopher. He simply lived close to men, and

THE CHURCH IN EVOLUTION

leavened their lives from his own. His kingdom was already established, but like a grain of mustard seed which was to grow. Revolutions, said Aristotle, spring from great causes but from small events.

He saw the divine meaning of all life. Despised sparrows and ill-omened ravens, lilies and grass, all spoke to him of God's love. But men and women were his chief interest. A poor woman searching for a lost trinket, a rough shepherd tending and leading his sheep, a worthless vagabond of a boy who had left a good home to become down and out, a host of other homely incidents in the life of very common and uninteresting people became to him illustrations of the deepest spiritual truths as subjects of his matchless stories or parables. Many of his stories hit hard at popular beliefs and prejudices. Imagine a priest or Levite listening to the story of the good Samaritan. But they made people think about the spiritual life, its power and universality, compelled them to wonder about him, and drew them to him.

So for about three years he lived and worked and taught. At first the Jewish hierarchy despised him, then feared and hated him. What was to become of the law and religion if such heresies

CHRISTIANITY

spread, taught by one who said that man was greater than the Sabbath or the Temple, that altar and ceremonies were temporary devices, who ate and walked with publicans and sinners, and welcomed harlots into his kingdom? They bribed one of his disciples to betray him into their hands, and persuaded the Roman governor to crucify him. Orient and Occident united to kill him. He died on the cross, apparently of a broken heart. He left a few discouraged and despairing followers who could only say that they "had trusted that it was he who should deliver Israel." He left no system of laws or philosophy, no institutions, no written rules of direction or guidance. He who had been kingdom and king, leader and guide, way and truth, and the life of the whole movement, had been taken from them. What was left? They might as well go back to their fishing.

Then a couple of women said that they had seen him, and that he was alive again. Others saw him. They talked with him, and asked him the same old wearisome question: "Lord, wilt thou now restore the kingdom to Israel?" He met two or three here, a dozen there. Once he appeared to above five hundred, most of whom were living

THE CHURCH IN EVOLUTION

when Paul wrote. This, at least, is the record handed down by honest men, who never doubted the truth of their evidence.

Big, honest, unmetaphysical, and practical Peter, speaking of the event, said: "You killed the Prince of Life; but God raised him up, because it was not possible that he should be holden of death." Peter and Paul seem to agree that Jesus being what he was, and God being who He was, nothing less was to be expected. Under certain circumstances only a miracle is natural, reasonable, or possible. From a unique life in perfect harmony with all the spiritual energies of the universe, open to the flood-tide of all the undercurrents of moral and religious evolution, some unique manifestations, some striking events, some "signs and wonders" are to be expected. This life was the germ of a power and vitality such as the world has never seen. The cause must be adequate to the effect, and Christianity, especially in its founder, demanded and had a mighty cause.

The life with which the Master had infected a few followers now flamed out in irresistible power and spread everywhere. The disciples explained this new power by the reception of the Holy Spirit of God, who had rested on and in the Master at

CHRISTIANITY

the beginning of and all through his mission. Put in a little more modern phraseology, we might say that the new life, caught from the Master, had let in upon their souls the same flood of divine energy which worked in and through him. They went everywhere proclaiming, not a new philosophy, new economy, new system of government, or new theology, but this new marvelous life, which had already triumphed over death, and would surely conquer sin and Satan, win back the world from his grasp, and establish God's universal kingdom of righteousness, joy, peace, and especially of love. It was a gospel of hope in a dark age, of faith to despairing men, a gospel of encouragement, cheer, and glad tidings. Men listened, for God spoke through these witnesses to the divine spark in human souls. It was universal and irresistible. Apparently these men had at first little apprehension, much less comprehension or understanding, of the meaning, power, and scope of the gospel which they were preaching. Their chief message was the fact of a new life and new power which they had experienced. It was not a theory or philosophy which formed the nucleus of their message. They had experienced a new life and new spirit and new power, which they could hardly

THE CHURCH IN EVOLUTION

explain, but they could not doubt their own direct consciousness of the fact.

Of the earliest work of the apostles our record is very brief. Some years later, Paul and Silas came through Asia Minor to the Hellespont, and crossed over into Europe. Some one has well said that these two men were the strongest army which ever invaded Europe. There was more real vitality and power in them than in Xerxes' host. They marched on Philippi, began to preach, were beaten, thrust into prison, and their feet made fast in the stocks. At midnight they "prayed and sang praises unto God." The jail was shaken by an earthquake, and Paul and Silas came out. Call this a chance event, a figure of speech, a miracle, or what you will. When an irresistible life meets a big enough obstacle there will usually be something very like an earthquake.

Paul continued his grand march across Europe. He was defeated in cultured Athens; he went down into rotten Corinth, determined to know only Christ and him crucified, founded a church there; and proceeded on his march and mission until it ended with his ringing shout of triumph from the Mammartine dungeon in Rome; where he reported himself as still "pressing on." No

CHRISTIANITY

wonder that the Roman centurions, those berserkers of their day, admired and loved him. Had he not fought with wild beasts and triumphed over wilder men; and was he not more than their peer? He, like all the disciples, had experienced a new life and inrush of power which they all ascribed to the Spirit of God working among men.

We have sketched briefly and very inadequately the life of the Master, and have seen the beginnings of his power. We must turn back and examine more closely some of its important aspects. He was equally at home with poor and rich, high and low, outcast and saint, learned and unlearned. His knowledge was limited as ours is. He was a man of his day and time, a Jew of Palestine. He wrestled hard with doubts and fears. "He was tempted in all points as we are, yet without sin." It is the only perfectly symmetrical and flawless human life, from the moral and religious standpoint. Here it leaves nothing to be desired. Perfect love, broad sympathy, active universal service had taxed and developed all his magnificent powers, as they will ours just in proportion as we catch his life and spirit. A religion of laws must be suited to its time and conditions; and when these change it loses its adequacy. A relig-

THE CHURCH IN EVOLUTION

ion of knowledge can express only the best which is attainable and comprehensible at a given time in a given people. Knowledge passes away, for we know in part, and with every step of progress some part of our partial knowledge must be done away with. Only life can expand, develop, and meet the needs of new times and places. Any static theory, however complete and perfect, is quickly old; life is always dynamic, young, fresh, and adaptable.

His life was conformed to the elements in our surroundings, to an environment which is unchanging and universal. Love abides in ever pure and more potent form. Personality is the great fact of life, and the most important element in human environment. The Master revered personality. A man's life is more than meat and not to be exchanged for the whole world; and life is not getting things, but loving service and growth to a full manhood. Salvation is physical, mental, moral, and religious health, symmetry, and fullness of life. He seems to have caught and expressed or implied all the deepest ideas which our evolution of to-day is struggling to express or feeling after. He alone is cosmopolitan and universal. He was a man of his own time, yet every

CHRISTIANITY

century has found in him its ideal. It is almost pathetic that every worker for high purposes is sure that if only Christ were here to-day, he would understand and support his work and cause. For the advancement and spread of his kingdom he relied little on argument, not at all on force. "Not by might, nor by power, but by my spirit."

Inasmuch as he was perfectly conformed to all that is deepest in the world, his life shows the line along which these great energies are surely and unremittingly pressing. He is the way along which every progressive soul must rise. He is the truth, and every one who is of the truth will and must hear his voice. He is the life, and every one who will have life must seek it and find it in him, and catch it from him. Hence his kingdom is universal and everlasting. As he expressed most fully the essence and meaning of the spiritual power immanent in and transcending all moral and religious evolution, he gives us the most adequate conception of God comprehensible by us. Not in abstractions, nor in philosophical terms and formulæ, but only in life can the idea of the ever-living Jehovah, source and fountain of life, be worthily expressed so as to be apprehended and loved by man. Jesus said truly and

THE CHURCH IN EVOLUTION

well: "No man cometh unto the father but by me."

He depended for his success on the contagion of personality, the great fact, element, and power in all human progress. His creed was a firm faith in God, the father of all, who does not wait for men to seek Him, but goes out in search of them. He believed in an endless, unlimited life in man; in a Kingdom of God and of Heaven here and now, in which all the children of God shall live in brotherly love and mutual service. In all these aspects and beliefs his life summed up and focussed all the forces and tendencies of the great undercurrents of evolution which have raised man to his present position and which will bear him on from glory to glory.

The completeness of his character makes it appear full of contrasts, almost of paradoxes. He was humble, asking nothing for himself, yet imperial in his commands; using the simplest language to express unfathomable depths of thought; unlearned but miraculously wise; of perfect obedience and absolutely free; showing his magnificence in his care for the poor and needy and any one who had no helper; poor but enriching all; conquering death and bringing immortality to

CHRISTIANITY

light by his own death. "He saved others, himself he could not save." The glory of his life was essential; the glamour has been cast by us, and often dims it.

Never teacher took so much for granted. He does not say: "Thus saith the Lord"; but, "Verily I say unto you." His message was his own. Yet he took nothing for granted; he spoke out of the direct experience and immediate consciousness of an unfathomable and perfect life. Hence he spoke with an authority from which there is no appeal. He never needed to argue like the scribes.

Never was there such kindliness toward men, such faith in human possibilities, so clear a view of man's defects, so absolute demands for the most strenuous efforts. "Not one jot or tittle of the law shall pass away until all be fulfilled." The righteousness of his followers must exceed that of the scribes and Pharisees. His demand is nothing less than a divine perfection. Behind the diseases and misery of humanity loom its awful sinfulness, blindness, ingratitude, selfishness, pride, cowardice, and lack of faith. There is infinite sympathy with human weakness, but a stern command to summon and use every ounce of strength which

THE CHURCH IN EVOLUTION

remains. The man with the withered hand must stretch it forth to be healed; the paralytic, whose sins have been forgiven, must arise and walk. Christ is always demanding the impossible of men; and as they obey his orders, they are conscious that somehow they have received strength which makes the impossible natural. He sees man too fully and wholly, his poor attainments, his infinite possibilities, to allow any lessening of human responsibility. No teacher has ever approached the demands made of humanity by this preacher of love and glad tidings.

The life whose cradle had been in Galilee spread and came into communities of most diverse stock, nationality, education, culture, and previous mental and moral conditions. It struck root in men puzzled by questions of all kinds of Greek and Oriental philosophy. Neo-Platonism spread from Alexandria; Mithraism, with its longing for purification, was advancing from the East; Stoicism was making a brave stand against the evils of the time in the best minds of Rome; gnosticism was abroad; and everywhere materialism, agnosticism, and heathen superstition swayed the minds of the masses of men and women. The new life had to struggle with the prejudices, appetites,

CHRISTIANITY

desires, fears, hopes, and doubts kindled or expressed by all these systems.

The first disciples in their Judæan home had met few of these questions or difficulties. The practical Jewish mind had not worried itself much about them. The first conflict of the Church was with Jewish legalism, which offered a stubborn but brief resistance. But all these questions and cults poured down on Paul. He had had the training of the best teachers in Jerusalem after a youth spent in Tarsus, "no mean city." He seems to have been amazed to see how the new life furnished a standpoint from which all the problems of Greek and Oriental philosophies could be wisely viewed and practically answered. He is "not ashamed of the gospel of Christ, for it is the power of God . . . and the wisdom of God." He had felt its divine power, he gradually awakened to its divine wisdom. The wisdom of the new life is no more nor less astonishing than its power. Our answer to any question is always largely foreshadowed or predetermined by the point from which we view it. If we look at it unsympathetically, we shall probably find no answer, or a false one. If we are prejudiced, our prejudices will surely tinge all our conclusions. If the apper-

THE CHURCH IN EVOLUTION

ception-mass to which the new thought is to be assimilated is tainted by arrogance, hatred, or selfishness, the new thought will be tainted correspondingly. The new life was a life of love and communion with God. The man-possessed by it viewed man and things from the real center of the universe; he saw them in right range and perspective, in their true positions and relations; such a man cannot fail to become wise. The Master had told them that if any man would do his will, he should know of the doctrine, whether it was of God. And there is no profounder statement of the law of thinking, for the intellect is always swayed by the will, and clear and right thought is possible only to the pure of heart who see God and love Him, and struggle to do his will. The new life assimilated all that was best, and some that was not the best, into its system of thought and doctrine.

Gradually it seems to have dawned upon these men that the grandest and most difficult question of all centered in the person who had imparted this life and wisdom. Who was Christ, and who is he? And this question still baffles us; for we are slowly becoming aware that, study him as we will, try our best to understand and appreciate him,

CHRISTIANITY

he still towers far above our comprehension. The greatest of all miracles is the life itself.

He was the one symmetrical person. Physically he was evidently a very vigorous man, no stunted ascetic. He had an inflexible will set on the very highest ideals. He had deep feeling, a great heart, the broadest sympathies. Intellectually he was equally developed. Read his answers to questions, his arguments with opponents, his unequalled parables. His vision into life had a penetration and depth which astonish us. The stories are simple enough, but we discover new depths of meaning as we gain experience and character which enable us to appreciate them; they always outreach and outrun our growth and development. Morally and religiously he stands supreme; grandly, symmetrically, and flawlessly developed, the one "impenitent saint." He is the ideal of every century, and his kingdom must be universal. The Master's use of parables seems to have had a deeper root than most of us have supposed. In John, xv, 1, he is reported to have said, "I am the true vine." The Greek word rendered "true" means literally "genuine" in distinction from imitations, the real in distinction from the counterfeit or shadow. It suggests a point of view

THE CHURCH IN EVOLUTION

characteristic of all his teaching. The original, genuine, and real are to him always the spiritual. The physical, visible, and tangible are only the shadow or symbol of which the spiritual is the substance. Hence the substance in every parable is the interpretation.

As he looked at life and the world, it was essentially a spiritual life in a spiritual world. The visible and tangible was but a dim shadow of spiritual truth and law, and always of secondary importance, never more than means to spiritual ends. Genuine health is of the soul, real wealth is always moral and religious, blindness is of the heart and spirit; not that which goeth into a man defileth him, but what comes out of his heart. God is the father of our spirits. The only genuine and real life is the life of the soul; therefore "fear not them who can kill the body." Death, the decay of the physical body, affects only the shadow; it cannot touch the spiritual, the only substantial reality. Immortality was to him axiomatic. Spiritual life cannot in essential character be affected by anything so remote and insignificant as physical death. The great danger of an age of physical discovery and progress is that it may lose sight of the overwhelming and unique importance of the

CHRISTIANITY

spiritual. Philosophical materialism is rare, but practical materialism is everywhere poisoning our lives. The tangible becomes our only reality, and the truly substantial and real objects fade or grow dim to us. God and immortality have to be demonstrated to our logical understanding instead of being clearly experienced in our daily lives. We are in danger of having a merely human, semi-religious morality instead of a moral and righteous religion. Our thoughts of immortality are few and far between, and affect us but little. We live in constant fear of other-worldliness, as if it might hurt us here.

In the mind of the Master the other world loomed very large and near. It was to him eternal life here and now. If we are immortal beings should we not live in the light, glory, and inspiration of immortality? Is the student in the university better or worse for forgetting that all his work and study is a preparation for a larger and more efficient life in a larger world of vastly greater opportunities? Our ancestors may have thought that they knew more than they really did about the place and character of the abode of saints after death. But this cannot excuse us for forgetting that "brief life is here our portion,"

THE CHURCH IN EVOLUTION

and that its little span is preparatory to a life of endless progress and infinite opportunity. Our Roman Catholic brethren very justly criticize us for our neglect of this essential point of the Master's teaching; and we shall do well to take heed to their criticisms. If we catch the spirit and life of the Master, the thought of the boundless opportunities of a higher life already begun will spur us to more determined efforts toward spiritual progress and work here and now. Even if it leads us to put a somewhat lower value on things, it will not harm an age like ours. We shall think no less of the economic man, but far more of the spiritual person, and this will be a most valuable corrective in all our thinking. Only he who has caught this vision of a spiritual life in man can walk through the turmoil of this world calmly, can study its problems wisely, and can face without fear its threats and dangers. The steadying and saving anchor of hope holds fast within and beyond the veil.

At the close of the last chapter we noticed the fact that man's gain in wealth and material power, in comfort and enjoyment, during the last century was due to his having entered into partnership with the material forces of nature. We asked

CHRISTIANITY

whether it was not possible for man to enter into partnership with the spiritual power manifested in moral and religious evolution; and whether such a partnership would not result in spiritual wealth and power and in joy unspeakable. We were asked to prove our theory by experiment, if we could; and the challenge was admitted to be entirely fair. A Jewish carpenter had the boldness or audacity to try just that experiment, and infected others with the desire to try it. Was the experiment a success, or was it not? Did they gain power, wisdom, and life; or did they not? I can find but one answer to these questions.

Our age is satiated with things. What it is hungering and thirsting for is a deeper and broader personal and spiritual life, inward strength and power. We need more love and good will and loyal service, which shall develop and strengthen our mental and personal powers. We hunger for the knowledge which we can obtain only, but surely, as we do his will and catch his spirit.

Life inexhaustible and full of power and wisdom is before and about us and pressing upon us. But the experiment of seizing it, like any great pursuit in science or invention, must be made a business. It is not a Sunday morning luxury, to be taken in

THE CHURCH IN EVOLUTION

homœopathic doses between business and pleasure. If it is worth having, it is worth working for. It will cost something. It is no child's play, but for men of full stature and strength. It means an "open door and many adversaries," and strength equal and superior to all the odds. It appeals to all that is heroic in man. The reward is not things, but life, filled with power, overflowing with love, joy, and peace, and ever transcending itself in higher and higher manifestations. This is the essence of Christianity, for it is the life which the Master came to impart.

Says Emerson: "A divine person is the prophecy of the mind; a friend is the hope of the heart. Our beatitude waits for the fulfillment of these two in one. The ages are opening this moral force. All force is the shadow or symbol of that. Poetry is joyful and strong as it draws its inspiration thence. Men write their names on the world as they are filled with this. History has been mean; our nations have been mobs; we have never seen a man: that divine form we do not yet know, but only the dream and prophecy of such. . . . The ages have exulted in the manners of a youth who owed nothing to fortune, and who was hanged at the Tyburn of his nation, who by the pure quality

CHRISTIANITY

of his nature, shed an epic splendor around the facts of his death, which has transfigured every particular into an universal symbol for the eyes of mankind. This great defeat is hitherto our highest fact. . . .

“I do not forgive in my friends the failure to know a fine character and to entertain it with thankful hospitality. When, at last, that which we have always longed for is arrived and shines on us with glad rays out of that far celestial land, then to be coarse, then to be critical and treat such a visitant with the jabber and suspicion of the streets, argues a vulgarity that seems to shut the doors of heaven. This is confusion, this the right insanity, when the soul no longer knows its own, nor where its allegiance, its religion, are due. . . . There are many eyes that can detect and honor the prudent and household virtues; there are many that can discern Genius on his starry track, though the mob is incapable; but when that love which is all-suffering, all-abstaining, all-inspiring, which has vowed to itself that it will be a wretch and also a fool in this world sooner than soil its white hands by any compliances, comes into our streets and houses — only the pure and aspiring

THE CHURCH IN EVOLUTION

can know its face, and the only compliment they can pay it is to own it.”³²

The unique life is the test and touchstone of every age and civilization. History will judge us by our attitude and relation to it.

CHAPTER VI

THE CHURCH

THE Master said that he had come to establish a Kingdom of Heaven here and now and within men. It was a kingdom of righteousness, love, joy, and peace, in which he who would be chief should prove his right to the position by the most devoted and efficient service. It was a theocracy in which God was to be king and father, and all men were to be brethren. Hence it was often spoken of as a family or household. He said very little of a church under that name, and appears to have left no directions as to organization. The life was to frame and shape a body suited to its needs and expression, as the least of all seeds grows into a great plant. He had cast the leaven into the meal, the life into the world, the most contagious life the world had ever known; and the life spread. We have seen that within less than one hundred years after his death the Mediterranean area was dotted with communities bearing the name of Christians. Each community was apparently a

THE CHURCH IN EVOLUTION

more or less independent church, and all together constituted the Church. That men of not only the same aim and spirit, but confessing and claiming a common higher life, should band together was only to be expected. There was at first very little organization. Paul seems to have recognized a very simple but profound ideal in the Church.

It was the body of which Christ was the head and life. The organs of our bodies are all infused, moved, and controlled by one common life; but they are many, with different uses and purposes, yet all mutually dependent and organically united. Similarly the Church is one life working and expressing itself through many members. Here the incompleteness, fragmentariness, and asymmetry of human personality is clearly recognized. No individual is big or complete enough to embody the life of the Master. Christ's life was in character the perfect circle; or to put it more accurately the ideal ellipse drawn around the two foci of individual development and attainment and social use and service. Each one of us really corresponds to but a small arc of this grand ellipse. The best that any of us can do is to represent one part or aspect or a few features of the perfect life, and then we are to grow as fast and as far as we

THE CHURCH

can toward and into his completeness. The whole Church can thus go far toward expressing its beauty and power.

There was to be the greatest diversity of individual temperament, thought, and action between individuals. Its aim was not uniformity, but organic unity of very diverse members. The danger lay, not in the diversity, but in misunderstanding, misjudgment, lack of proper mutual sympathy, appreciation, and charity. With the one life schism was to be and ought to have been impossible. Peter could not understand Paul's philosophy, and did not need to; Paul was tried by Peter's rashness and lack of wisdom; they differed, but both generally could work together in mutual love, forbearance, and appreciation, if not comprehension. Different churches or branches of the Church differed as much as their individual members. Some churches were composed of Greeks, seeking and finding wisdom, the work for which the Greek mind was admirably fitted. The slower, practical Roman intellect could not solve questions of philosophy, but it could devise and frame an admirable system of church government suited to the needs of the times, a system which enabled the Church after the fall of the Empire to restrain

THE CHURCH IN EVOLUTION

anarchy and to preserve many of the blessings of government among ungovernable barbarians. The Greeks accepted the Roman conception of law and government, and the Romans took over what little they could understand of Greek theology. But there was one common life and spirit in both.

What was true of different churches composed of men of different race and education was equally true of every church at different times in its history. It found itself facing new conditions and problems. The needs of the time called forth the development of certain powers in a certain form in the Church at every age. The primitive and the apostolic Church, the Church of the fathers, the mediæval and the modern Church have faced very different conditions and totally unlike problems. We might almost compare the Church to a ship beating into the wind, with many a veer and tack, and sometimes driven far from her true course. But as long as she can take daily observations, she will hold her rudder fairly true. The one life, placed necessarily under very different conditions, takes on new and sometimes strange forms. We must be careful in our criticisms; for what seems a defect from our standpoint may

THE CHURCH

have been a virtue or necessity under strange conditions now fortunately outlived. Some or many adaptations outlived their usefulness; this, again, was to be expected.³⁰

Any great institution — our system of education, for example — is necessarily conservative. Past attainments and vested intellectual and spiritual interests are too valuable to risk by sudden changes in order to meet temporary emergencies. Hence our educational system, while always developing and changing front, is always more or less behind the time. It must change front to meet new conditions as quickly as it wisely and safely can; it is best not to make changes more rapidly or more extreme than the conditions demand. The same may be said of the Church. This is no defense or justification of reaction. It is merely to ask that the Church be judged, like all other institutions, with justice and some charity. The divine life is working through very incomplete human beings, like you and me. "We have a treasure but in earthen vessels." But through all times and conditions and in all places the aim of the Church is, or should be, one, to spread the Christ-life in the world, and to express it as adequately as possible in a Kingdom of God.

THE CHURCH IN EVOLUTION

The growing and spreading Church had not only to face continually changing external conditions and needs. It had to give an answer suited to the questions of every race, people, and generation concerning its faith and life. The cross and crucifixion of its Master, at first a stumbling-block and disgrace, became its chief glory. But the ever recurring questions which demanded a new answer in every age were and are: "Who is and was Jesus of Nazareth, and what is the chief meaning of his life?" To the early Christians he was chiefly the promised Messiah, who was to deliver Israel. The broader minds cared little for this thought and conception. They saw in the life a combined wisdom, beauty, power, grandeur, and purity, which, while intensely human, could have had only a divine source. "God was in Christ reconciling the world to Himself." But how could the two be combined? What was the relation of the transcendent Father to the divine element in Christ and to the Spirit of God working in the world? They answered these profound metaphysical questions after years of study and discussion by their doctrine of a triune God, the trinity of the historic creeds.

Men are sinners. Sin demands penalty, physi-

THE CHURCH

cal, moral, or spiritual, according to the law against which the sinner has offended. "The wages of sin is death." This is so and must be so, whether we like it or not. How, then, can a sinner escape spiritual death? How can God treat even the repentant sinner as anything but a sinner? These are profound and vital questions, whether we think about them or not. The Church did not raise them, but Christianity had to answer them. The Master had proclaimed the forgiveness of sin, the pardon of the sinner, and his welcome by the divine Father. His life and teaching gave the facts; the Church had to explain them as best it could.

The life had many different sides. Was the Master a conservative or a radical, an individualist or a defender of the rights of society? Was he a servant of law or an anarchist? Was he a communist or a socialist? Did he despise or encourage wealth and culture? He was probably none of these; but his broad mind and universal sympathy would have found some good in every one of them. Every heresy to-day may lay claim to express some side or aspect of Christ's character and teaching, in so far as it contains any modicum of truth.

Thus the Church, in answering the questions of

THE CHURCH IN EVOLUTION

two thousand years, has been compelled to frame systems of theology, just as men face to face with facts in the world are compelled to frame systems of physical science. But the foundations of Christianity and the Church are the facts, not the adequacy or correctness of our human and partial explanation of them. The explanations made by the Master were very few. But he laid down one grand principle for the discovery and attainment of truth and for steady growth in it. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." In proportion as, and only as, we catch the divine will and spirit, and share the divine life and purpose, do we gain the standpoint from which to view, and the wisdom to solve, the problems of life. We learn any art or science by practice or experiment. There are great teachers of the art of painting, and libraries have been written concerning it. If you would be a painter, you must catch their views and spirit, and above all you must paint, or try to do so. So we learn life by living, and by catching the spirit of the divine life expressed by him. And the Church is his school of life.

Who ought to join the Church? Whoever will

THE CHURCH

do his will, and has set his purpose on sharing the life and spirit of love and service to God and man. If a man does not purpose or care to share this life, if he is unwilling to pay a price for it, he should stay outside. It is no place for him. The first and essential question is one of will and purpose, not of knowledge. You cannot comprehend the doctrine of the trinity, or how God, having made a wise law, can welcome and forgive an offender against it; or how God made the world; or why He has permitted sin; you are not sure that you believe in miracles or sure that you do not believe in them? How are you to gain an answer to these questions? Christ says that, if you will accept his standpoint, catch his spirit, purpose to do his will, and share his life, you will gain an answer to them, as far as they are essential to life. He does not promise an answer to all our questions or the satisfaction of our curiosity, any more than the wisest zoölogist could answer all questions concerning life, or than we could understand many of his answers. If you purpose to be a painter, you go to an art school and practice. If you are set on living the higher life, you will join his school, the Church.

Christians are very imperfect. Of course, they are, and always will be. They are struggling men

THE CHURCH IN EVOLUTION

and women. You and I are here to help them, not to judge them. There are doubtless men inside of the Church visible who ought to be outside of it, and many outside who ought to be in it. Says the Master to us: "What is that to thee? Follow thou me." If we are bent on following Him, our place is in his army, his family, his school and kingdom. The Church needs, and should have a place for, every man and woman who has this set purpose. Every soldier cannot be a cavalryman or a member of the engineer corps. But he can find a place somewhere in time of war, if only in the commissary department. So in the Church we need many departments, many "arms of the service"; artillerymen, heavy and light infantry, and Unitarian scouts far out on the front and flanks. So the Church consists for the present of many churches. We cannot all march in lock-step. If the Lord had intended that we should, He would never have made our legs of such different lengths. Some day we may all learn to march together. But at present it would not seem wise to attempt to compel Unitarians and Orthodox, Methodists, Baptists, and Presbyterians, Episcopalians and rigid Puritans, to learn to keep step. Let them march in the same direction and support one an-

THE CHURCH

other in every battle. Let them not waste valuable ammunition, energy, and life in firing on one another. Let us all emphasize the community of purpose, and, above all, of life. Let us grow into unity. Let us remember that organic unity is not uniformity, but unity in the greatest diversity. We are called to liberty. Let every man join that arm of the service where he is best fitted to serve, and thank God that others can do the work for which he is not fitted. But let him serve somewhere and somehow. Let him not stand outside and criticize, like a Copperhead or Doughface in the war for the Union.

What of creeds? Every man has a creed. Scientific men have a bundle of facts, which they reverence; of theories, in which they have a fair degree of confidence; of working hypotheses and opinions. On certain points they agree fairly well, though probably not completely. This is the scientific creed of the scientific man. So in considering the great facts of Christianity we have come to some fairly definite and fixed conclusions. These fundamental convictions may be called the creed of the Church. To this fundamental creed, on which there is general agreement, every arm of the service adds some other propositions which it

THE CHURCH IN EVOLUTION

deems fundamental, but which others do not regard so. These secondary additions are usually one-sided protests against equally one-sided views of other sects. They are unavoidable, and have their use. We believe in God because we have found Him in our own experience working with and in us. We believe in prayer because we have experienced its power and efficacy, often in unexpected forms and ways. We believe more and more thoroughly every day in the power and wisdom of Christianity, because just so far as we have succeeded in sharing the spirit and life of the Master, we have been conscious of increased power, wisdom, and life. On these fundamental articles, based largely on experience, there is practical agreement.

Some or many articles in our creeds are deductions from, or explanations of, facts. To some of us the facts seem to require a certain explanation, to others some other explanation seems the only correct one. We remain one in spirit and share a common life, but we see and explain some things differently. Yet the creed with which I agree the least may be the most useful to me. I may not agree with Calvin or Edwards, but they can teach me much of the majesty of God and of the glory

THE CHURCH

of his perfect and beneficent laws. Our interpretation of facts is necessarily partial and one-sided. We have laid undue emphasis on certain facts, and have forgotten or misinterpreted others. Our neighbor has seen other facts or other aspects of our facts. There is probably some truth in his view and contention. A candid study of his position may show us the narrowness and inadequacy of our own. We know truth partially and fragmentarily. Hence the great historic creeds, which some regard as fetters, and which can be used as such, should be the most broadening and educating influences in our lives. They are really a guide to breadth and freedom.

One thing, at least, we must never forget. Any creed should be treated decently and with respect. It has crystallized out of the life-blood of great souls. It has been their bulwark and refuge in times of hard struggle and defeat. It contains truth and life. The teachings of the great heretics have been useful in calling our attention to new or neglected truths and as protests against one-sided views. Truth is too valuable to be discarded because it has been mingled with error. We hear too much to-day that it makes no difference what a man believes as long as he is honest and sincere.

THE CHURCH IN EVOLUTION

The "splendor of truth" should not be dimmed by any such talk. A man's creed is the expression of his life; "as he believeth in his heart, so is he." And most of us believe with our hearts more than with our heads, and the heart is often fully as wise as the head. A man may safely judge himself by his creed, for it expresses his ideals. Hence a low and unworthy creed is usually the expression of a poor life, however honestly it may be held. I may very sincerely believe that a bottle contains a harmless tonic when it really contains poison; none the less shall I die if I drink it, however sincere my belief or good my intentions. We cannot be too intolerant of error. But in our intolerance we should distinguish sharply between the error and the erring, and be clear-eyed and cautious, "lest, while we gather up the tares, we root up also the wheat with them."

What is the message of the Church to the present age? What is its place in our present stage of evolution? Evidently it must stand for the complete expression of the two undercurrents of evolution: more and purer love and good will, and more efficient service, and higher and better personality; a life of service to man and of trust and obedience to God, the Father of us all. Very few

THE CHURCH

of us, whatever our professions, really "believe in God the Father Almighty." Hence prayer ceases, faith grows dim, courage oozes out; and "many are sick among us and many sleep." The Church must stand for the fact that persons are other and more than things, and that the life is more than meat. It must express the reality of the great forces for love and righteousness in an age too much given to the thought of things. It must maintain that ends are higher than mere means. It must emphasize that the Kingdom of God is within a man, not without him; that life is not merely eating and reproducing, getting and spending; but being somebody. It must sternly and emphatically place responsibility on the only responsible being, the man; not on irresponsible things nor on surroundings, but on the person who out of favorable or unfavorable surroundings passively accepts or actively frames his own environment, conforms to it, and writes his own just doom. In last analysis it is a slander on personality and a blasphemy against the divine in us to regard a person as the mere creature of his surroundings and the tool of circumstances. We know that man is more and better than this; that he is called to be the partner of God in the work of evolution.

THE CHURCH IN EVOLUTION

Men will and must listen to this message as far as they are men. The Church is not in the world to lull men to sleep or to pander to their weakness, but to sound a call to life and struggle for man and God against the evils of the world. Every one that is of the truth will hear the call and respond, and natural selection will take care of the rest. Even the man with the withered hand must stretch it forth if he will be healed. There is unlimited faith, courage, hope, and endurance in the hearts of men awaiting the call of the prophet and seer. The Church must do more than bear a message or pay a minister to repeat it; it must give a vision of and through a life. This is its old, unchanging, and universal duty.

Its duty and message to the present age must meet the demands and problems of the time. The great demand of the present age is for social righteousness. It requires that a man be treated as a person with rights and ends of his own which must be respected and revered. It demands more mutual service and a more equal distribution of the good things of life. This the Church must heartily support. Better conditions for the very poor are absolutely necessary. But the Church can and must insist that the seat of disorder in our social

THE CHURCH

life is deeper than any economic trouble, and that no purely economic remedy can ever cure a disease which is in essence and reality moral and religious. By putting its emphasis too purely on the economic side it is liable to blind our eyes to the deeper needs which it alone can and must meet. Professor F. G. Peabody has well said: "The problem of charity will remain an ever increasing problem of relief and alms unless there is included, within the problem of relief, the stirring of individual capacity to do without relief, and to enlarge the range of initiative and self-respect. The problem of industry will open into no permanent adjustment between capital and labor, so long as capitalists are rapacious and merciless, and laborers are passionate and disloyal. To whatever phase of the social question we turn, we observe, within the sphere of social arrangements, the interior problem of the redemption of character. Much social suffering is due to the social order; but much, and probably more, is due to human sin."³³

The economic question bristles with difficulties. The employer has rights as well as the employee. It is by no means easy to strike a just balance between the two. Agreement will never be per-

THE CHURCH IN EVOLUTION

manently attained except through mutual understanding and sympathy and a recognition of common interests and rights. There is a limit beyond which increase of wages is impossible. Only the economist can tell us what this limit is. A man cannot receive more than he earns; if he is worth less than a living wage, no employer can be compelled to support him; this is the duty of the State. When we face the problems thoughtfully we find that we are running into a host of difficulties which only the trained economist, after years of the most faithful and devoted study, can hope to solve. Meanwhile well-meaning persons are clamoring for experiments and hasty solutions which will almost surely, like many of our efforts in the past, work more harm than good.³⁴

There is the "submerged tenth," or whatever the fraction may be in any community. Many of its members are physically diseased or abnormal; here are the feeble-minded and deficient. It includes many who with proper training and encouragement can emerge from it and become self-supporting. The so-called problem of poverty is not one, but many. Its "name is legion." The submerged class must be carefully analyzed. Every group of individuals, if not every individ-

THE CHURCH

ual, must be treated according to its or his special needs, whether physical, mental, moral, or religious, or all four at once. The chief business of the Church is to show and promote the spirit in which the problem is to be viewed and solved. This it can and must do; it can never directly discover the solution. This work it must leave to the economists, and we must not expect them to furnish us a ready-made solution or a quick cure.

There is much sickness and physical disease in the community. The church does not put a case of medicines in the hands of every one of its members and send them out to dose the sick. It arouses and encourages men to endow medical schools, hospitals, and dispensaries; it sends out an army of medical men and trained nurses to do the work which it cannot do directly. The economic disease, as far as it is economic, can be adequately and successfully treated only by some similar method. When the economist has found the best solution, much and the most important work still remains to be done. A wise and adequate system of education, of common schools, must be attained; and our educators are slowly finding their way to it. Here again the Church can do much to

THE CHURCH IN EVOLUTION

promote the right spirit and to furnish the proper point of view.

Let us suppose for a moment that the economist and educator have offered the best possible solution. It still remains true that rich and poor alike are very unsymmetrical persons, whose life consists not in the abundance of things which they possess, or in the lessons which can be assigned them in our schools. Has not even the pauper a mind to be awakened to higher things, a spirit to be aroused, a will to be strengthened and set right? Will mere increase of wages make him a good person and useful citizen? Are economic methods good enough for the poor, while moral and religious training are to be reserved for the rich? This is not the demand of the age, you say. But many would have the Church practically leave the word and spirit of the Lord to serve tables. It must do both, but it must carefully bear in mind its chief duty and business and not neglect it.

The fact seems to be that the Church is for rich and poor alike. It is not primarily or chiefly an economic institution; but a means to a higher life and better personality, to broader sympathy and wider mutual service, without distinction of rank

THE CHURCH

or class. Some churches in certain localities may deal mainly with the poor, others mainly with the wealthy; though this is always unfortunate. But the one indivisible Church has one chief and fundamental message to them all as men and women.

What are the means of the Church for accomplishing its great work? It has its church edifices, houses of God the Father, meeting-houses where all his children come together to meet Him, without distinction or class-lines on the common ground of common needs and duties. It has its services of worship, prayer, and praise. It has its hymns of faith, courage, hope, and inspiration; expressions of religious experiences of ages. Its members unite in prayer, communion with God, the Father of their spirits. It has the Bible, overflowing from cover to cover with courage and hope, wisdom and power, struggle and victory. Every page records the aspirations and attainments, the thought or deed, of some strong, great soul. Call it a laboratory manual of the experiences of prophets and seers, a textbook of the highest and most advanced biology, if you will. Worship in prayer, praise, and the reading of the Scriptures unites our thoughts, aims, and efforts

THE CHURCH IN EVOLUTION

with those of the great and good in all past ages. We escape from the narrowness of our brief and fleeting age into the free air and broader views of all time and history. During the week we have been absorbed, and often vexed and worried, by the cares of the day; we must be awake and energetic in our daily work and business. Our work has been largely concerned in the necessary efforts to gain the means of livelihood; though expressing, as we trust, our higher motives and aims. In the church we have the time and opportunity to turn from these for a little time and to think of invisible and eternal things, of ideals and ends, of personality, of Christ, and of God. We see the dignity and glory of human life. We take the observations by which we steer during the week. It is our mount of transfiguration and vision from which we see broadly, clearly, and in right perspective and due proportion. We look inward as well as outward and attempt to sound some of the depths of our personality, the claims of duty, the proper conception of our relation to God and our fellow-men. Life in its higher aspects and possibilities looms up before us. It is our one great opportunity to think on these things.

The Church is the great means of education and

THE CHURCH

personal development for all of us, especially for the young man and woman who, just starting in life, have graduated from the Interpreter's House and descended into the Valley of Humiliation, where they plod wearily and battle with discouragement, and are either pessimists or reformers. It is our refuge not so much from care as from the struggle for things which threaten to overwhelm and stifle all our higher powers and possibilities. Here, too, we touch shoulders with others who are making the same march and fighting the same battles, or who have already won victory and peace; and through the sense of comradeship we gain strength to "endure hardness like good soldiers." If the leader can give us a word of encouragement and inspiration, of which an ounce is worth more than a pound of the most sadly needed instruction, so much the better; if not, there is more than enough to fill our minds and hearts.

Should a man attend church? He need not, if he has purposed and fully determined to remain an animal and think only of things; though even then he should remember the probabilities of degeneration into something worse. He might well think of his children, if he has any; and not hinder or remove them from the privileges of

THE CHURCH IN EVOLUTION

which he is so careless. If he wishes to be a man and person, he will prize and seize the opportunity. If we care only to amass means, we can get along very well without any church services; but if ends and ideals count for something with us, we shall appreciate the unique value of the hour.

It is a great pity that our Protestant churches are not always open and inviting refuges from the narrowing and depressing influences of the day and into the higher and purer air of thought and worship. Here we might well learn from our Roman Catholic brethren to use them more frequently or habitually. But this is no excuse for neglecting them the one day in the week when they are open to us.

But the church organization exists for the life and work in the world just as much as for individual spiritual development. No one can deny that the separation of distinct and often competing sects has greatly hindered the efficiency of the Church in the establishment of the kingdom which is its end. But we are slowly learning that if we cannot all worship together, we can work together regardless of sect or of details of creed, and thus express our common purpose and life. The Church has numerous aspects, duties, opportunities, and

THE CHURCH

problems; and they are ever changing. Its work is nothing less than the complete salvation of the world; no department or work of life is foreign to it; there is no secular, unclean, and common in life, except for the Church to possess and improve. But its chief business is to impart an influence, furnish a spirit and life in the light of which every question is to be studied, and through the power of which every good work becomes possible and sure.

We return to the conception with which we started. The divine life is in the world, and is building up a body through which it gradually can express itself more and more completely. The body is the Church. The Church exists for the life, not the life for the institution. The ever expanding life will take on new forms to meet new emergencies. The life is the secret of its power, and the guaranty of its future triumph, as well as its hope and glory to-day.

CHAPTER VII

DIVERSITY OF GIFTS

THE Declaration of Independence opens its argument with these profound and striking words: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their creator with certain inalienable rights, that among these are Life, Liberty, and the Pursuit of Happiness." In what sense are these rights inalienable? Has no man a right to deprive us of them, or have we no right or power to alienate them? Is the pursuit of happiness an inalienable right? Are all men created equal? Are they born equal? How long do they remain so? In what respects were they created or intended to be equal? These are only a few of the questions which arise in our minds as we read this remarkable document.

If equality means uniformity, absence of variety and difference, such a condition is most nearly realized in the most primitive communities.³⁵ Among the lowest savages there is almost no pri-

DIVERSITY OF GIFTS

vate ownership of property, and little education save as the parents train their children; the work, aims, and standards of living are practically the same for all. The life of all the members of the clan is on one low, monotonous level. Here, if anywhere, we find the equality of man's original condition. Yet savages differ in mental endowment and in innate powers as really as their most highly civilized descendants. The first man to chip a stone axe was a marvelous inventor, and the first utilizer of fire was a Titan, a Prometheus. In any new community there is generally little difference in condition and standing among its members. In many old-time New England villages the citizens were originally partners holding equal privileges and often equal amounts of land. Every man was a farmer; and every farm was a distinct, self-supporting, and almost independent center, a hive of all primitive industries. Such a condition was temporary. Very soon a minister would be appointed, and some citizen would be recognized as "the Squire." Some would hold very little land, too little to support a family. They would become, often through choice and talent, blacksmiths, carpenters, and masons, artisans of various sorts. Others would become la-

THE CHURCH IN EVOLUTION

borers. Differences in kind and degree of talent and endowment would result in difference of vocation.

One or more members of the growing community would possess business talents of a higher order than those of their fellows. Trade would pass into their hands almost inevitably. This division of labor would be a benefit to the community as long as every individual found and could take the place and work for which natural endowment and early training had fitted him, and through which he could contribute the most to the wealth, prosperity, and general well-being of the community. This is the natural and practically universal path of progress. The greater the diversity of talent and calling, the larger would be the number of families which would be supported, the greater the aggregation of prosperity and happiness; and inefficiency, discontent, and even poverty should be lessened. Such social complexity was a benefit as well as a necessity.

The benefits of this division of labor, and the accompanying differentiation of talent and work, are not limited to the field of material prosperity. The increased efficiency brings increased leisure to be devoted to avocations of the most varied

DIVERSITY OF GIFTS

sorts. We have already noticed that a man expresses his character more clearly in his avocation, in the use of his leisure time, than through his business. Different aptitudes, different kinds of work and of avocation would necessarily result in very different mental powers in different individuals. These might be exceedingly valuable to the community. In England and Germany the so-called leisure class is the busiest and hardest working; we in America need a similar class of similar character. Man's use of his free time is a most important element in his progress or degeneration. Social progress, involving larger communities and greater complexity, necessarily implies division of labor, great variety of aptitude, more leisure, larger opportunities for progress and degeneration, and hence a large amount of inequality in condition, attainment, and general character. There can be too much of it, but a certain amount is unavoidable and beneficent.

Does great inequality in wealth, even, work more harm or good to the community? The sociologist must answer. The extreme of poverty is of course an evil; is great wealth well used equally a harm to the city and civilization? We all agree that, if wealth were evenly distributed, it would

THE CHURCH IN EVOLUTION

probably return quickly into the same hands which held it before. What is true of wealth is equally true of skill, invention, power, learning, social aptitudes, of even moral and religious attainment. Some of these depend more on innate endowment or early environment, some less. But in every one of these respects individuals differ, and no amount of education can equalize the differences. Here again is vast inequality, and moral and religious poverty and pauperism are more fatal to the individual and the community than lack of material wealth. Equality of distribution of vastly increased amounts of moral and religious prosperity is the greatest need of our time. There is absolute unanimity of conviction that the rich man ought to contribute to the payment of the expenses of his town and State in proportion to his wealth. It is only just that the burden of taxation should rest on men's shoulders in proportion to their ability to bear it. The rich must also give freely for the support of every good cause. Many, if not most of them, are thus contributing liberally and gladly. Never was the feeling of responsibility in the use of wealth deeper or more widespread than now. This is as it should be.

If any man has large ability in framing, inter-

DIVERSITY OF GIFTS

preting, or executing laws, or in other affairs of government of State, city, or town, we demand that he devote this power to the public good. He may prefer not to accept office; we urge that it is his duty to serve the community. Wisdom is a possession whose use and devotion the State can claim just as it demands that the rich shall bear the financial burdens. This, too, seems fair and right. Men may have sufficient wisdom to serve in lower places, if not in higher. They may have a certain kind of knowledge which imparted to the public would be of the greatest use and value. The same may be true of other qualities. In time of war we should call the man a traitor who refused or failed to devote any or all of even his smallest acquisitions to the salvation of the State. Is he any less disloyal if he fails to support the community in its struggles with disease, poverty, dishonesty, and irreligion, and other evils which war against the very existence of society more insidiously and hence more dangerously than any open foreign foe?

But what of us who make up the rank and file of the great army of workers in the community? We claim that the rich should contribute freely of his wealth, and the wise of his wisdom. Are we,

THE CHURCH IN EVOLUTION

then, free from all responsibility? Does the fact that we have no great amount of wealth or wisdom excuse us for being practically parasites in the commonwealth? Most of us act as if we thought that we had discharged our whole duty when we have paid our taxes and have voted with some degree of intelligence. Are we as loyal and generous to the commonwealth as we demand that the rich and wise shall be? If large wealth and great wisdom are the only contributable qualities, the sole objects of value, then we are free and irresponsible, otherwise not at all. The State which depends upon the contributions of large possessions only is or should be an aristocracy or oligarchy, not a republic.

The democratic State can enact as law only what has already become the habit or custom of the majority or the best of its people, and its power is practically limited to the punishment of overt acts. The people must form good habits and characters and demand and support their expression in law before the lawmaker can take the next step. Hence the greatest contribution which any man can make to good government is a true, upright, honest character, ably, clearly, and boldly expressed in word, deed, and life.

DIVERSITY OF GIFTS

But we can and must go farther. What our age and every age needs is hope and faith; hope for man and the community, faith in man and in God. These are the abiding virtues, which need not change their end or direction. Faith and hope are absolutely essential to a vigorous and efficient life; without them progress and accomplishment are impossible, and paralysis ensues. Any man who has a well-grounded faith or hope owes it to the community to spread it abroad. It is worth more to the State than an overflowing treasury. Everywhere there are discouraged souls who need only a great hope to raise them to new effort and to unexpected success. He that hath hope and faith, let him impart to him that hath less. They are the most contagious of virtues.

There is another class of virtues which we might more justly call altruistic. There is the intellectual sympathy which enables a man to put himself in the place of his fellows, and to understand their motives and actions. This lies at the foundation of all true knowledge of men, and hence of true wisdom and power. Such a man alone can interpret his age, and its social conditions and needs, wisely and well to his fellows. He is an invaluable asset to the community, provided he can impart

THE CHURCH IN EVOLUTION

this sympathetic spirit to his neighbors. There is also kindliness and courtesy in word and deed. When I was a boy, we used to relieve the tedium and monotony of the school hour by giving our neighbor a vigorous "punch," and telling him to pass it along. He rarely failed to heed the injunction, and it was exceedingly interesting to watch the wave of surprise and disorder which followed in its wake around the room. Before we had fully forgotten it, it usually returned to us with unabated energy and sometimes with added fury. So a mean word will usually be passed along in spirit, if not in form; and a bit of kindliness started on its rounds may overtake the meanness and overcome it, and brighten the day or night for many a weary soul. All such illustrations are merely truisms of our daily experience, and could be multiplied indefinitely.

The increase of population and the complexity of life from which the variety has sprung tends often to over-correct and defeat its best natural results. Fashions of action, speech, and thought arise and spread; they become more or less characteristic of the age and civilization. These harden into conventionalities and customs, against which it is very difficult to struggle. We crowd and rub

DIVERSITY OF GIFTS

against one another and lose our corners and angles, but we frequently allow the stamp of individuality and personality to be worn away and effaced. Society becomes uniform, monotonous, and uninteresting; all its members have the same strong and weak points; it becomes hopelessly unsymmetrical; the power of mutual supplement and correction has been lost. We are so anxious not to be thought peculiar that we become insignificant nobodies. We must hold fast at all cost the trait or power which we are to contribute to the welfare and prosperity of the community. If we are to hold it fast, we must express it, often in the face of opposition and criticism. The courage of our convictions must be proved by our expressing as well as holding them. The less conventional and fashionable they may be, the more a one-sided age has need of them. It is the friction, not the slipping, of mind on mind which stimulates mental growth, and makes life interesting and profitable. Those from whom we differ most are often most helpful to us, and we to them.

Do we seem to have wandered from our original line of thought? Perhaps it all points to a very practical law of social life which is so simple that it may easily escape our notice. The ideal

THE CHURCH IN EVOLUTION

community is one of unlimited variety and which furnishes the greatest possible opportunities for all. In it every member contributes the most of the best there is in him. The mean and the base he keeps down in himself, lest its expression harm himself and others. The wise and rich give of their money and wisdom; the courageous and hopeful impart their courage and hope; the faithful their steadfastness; the sympathetic and kindly shed their sunshine over the scene; and the strong are as "the shadow of a great rock in a weary land." Every man's need is supplied from some other man's fullness. Individual lack of symmetry is steadily corrected. Every man does mainly what he can do naturally and with most enjoyment, and therefore what he can do best. It is a very simple rule, and one of the greatest liberty. It has unlimited possibilities.

There is also one peculiarity in the giving of power instead of things which demands notice. If I have a million dollars, and give away one half, I have only one half left. If I give away courage, hope, and kindliness, the more I give, the more I have left. These virtues grow and increase only and in proportion as we impart them. If any man has great wealth of these characters, we do

DIVERSITY OF GIFTS

not begrudge him their superabundance; we wish he may increase his holdings a hundred fold. His superiority is our salvation. Is not this the ideal community toward which we are eagerly but half-blindly groping? Is it not the final step in the replacing of mutual competition by mutual helpfulness toward which evolution has been slowly and wearily working through the millennia?

What is this entirely practical and realizable ideal community if it is not the Kingdom of God in the world; not here nor there, but within and among us already? The church in any community and the one Church in the world is a group of individuals who are working out this ideal of a community among themselves and spreading it like leaven through the world. We have seen that the individual life of the best of us is only an exceedingly small arc of the great ellipse of the perfect life. No one of us can begin to express that life; we are but broken lights of Him. The Church is the combination of all our little fragmentary arcs in one grand curve, rude and broken, but expressing in its organic unity the fullness of the divine life impossible to the individual.

All our thought and study have resulted only in a poor paraphrase of Paul's conception of the

THE CHURCH IN EVOLUTION

Church as a body having many members. There is great diversity of gifts, by which the whole Church profits; but the spirit and life are one, and the common bond and the essence of the working and shaping life is love. Hence he says: "Covet earnestly the best gifts, and yet show I you a more excellent way." The something better is higher than the knowledge on which the Corinthians prided themselves; there are abiding things which are neither partial nor passing except in degree of attainment. "Now abideth faith, hope, love; and the greatest of these is love." A small church, a little neighborhood, a cave of Adullam, an upper chamber in Jerusalem, a body of slaves, freedmen and poor folk, in a back alley of rotten Corinth or proud Rome, has limitless possibilities. Here the small community, the country village, the little school or college, the neighborhood, the struggling church, has its open door and great opportunity, its promise of grand success. The individual alone can accomplish nothing, the large body soon becomes disunited or unwieldy.

The grandest dinner ever given was held in the house of Simon, the leper; when Martha served, Lazarus sat at meat, and Mary broke the box of ointment. These good people united to honor the

DIVERSITY OF GIFTS

Master. Simon had the house; Martha, the born housekeeper, prepared the meal; Lazarus, who could furnish nothing else, was an excellent listener; and Mary furnished the perfume. Each contributed what he could furnish most naturally, easily, and best. No one of them could have done it alone. All together they accomplished something entirely unique. The glory of the feast was the presence of the Master at the head of the little table. He has said that wherever two or three are gathered together for prayer or praise or work in his name, there his spirit shall be in their midst; as the old Jews said that where two or three meet for the study of the law there was the Shekinah, the glory of God.

CHAPTER VIII

RETROSPECT

THE study of life and its evolution is like an excursion along a great mountain-chain, which is a succession of peaks of ever increasing height. One gains many broad outlooks of inspiring beauty. But many a partial view, many a wrong perspective or misjudgment can be corrected only by the panorama spread out before us as we look down from the summit. So in our study of evolution it may be advantageous now, at the risk of considerable repetition, to take a backward look, and notice the meaning and promise of the whole process.

Life, even in the *Amœba*, is a marvelous power. Protoplasm works wonders hardly short of miracles; it is quite a peculiar juice, as Mephistophiles said of blood. But the significance and interest of the protozoan lies far less in what it is than in what it is to become. We noticed the sacklike *Cœlenterate* living only to eat and to reproduce. Then the worm appears with its emphasis on

RETROSPECT

muscle and nerve. Now the promise of something greater and more powerful is beginning to be dimly outlined. But the promise and possibilities of the worms are certainly far more significant than their actual attainments. The enduring, surviving power of these lower forms of life is marvelous. We talk about the "everlasting hills." They are anything but lasting. Great mountain-chains, perhaps once superior in height to the Himalayas, have been worn away and ground down until now only their broken and tilted strata tell of their original grandeur. Granite turns to dust, and the mountains are removed and carried into the sea. There were worms before the mountains were born, and clams will outlast them. Life is always young, germinal, expanding, just beginning, always unfolding new powers of ever increasing scope and possibility.

The vertebrate, with its backbone and fins or legs, stronger muscles, and larger brain, fulfills the prophecy so dimly outlined by worms. It ranges far and wide, and accepts no inferior place in nature. It is no mollusk slinking in the mud, nor tiny insect surviving by force of numbers, living for a day, and governed by instinct. It goes out on a career of battle and conquest. It

THE CHURCH IN EVOLUTION

multiplies, varies, and gives birth to a host of struggling, fighting, devouring forms. The weaker go to the wall and are exterminated. The highest and best are compelled to a new range, mode, and habit of life by stronger competitors. It is a battle, not of swift and keen kites and crows, but of stupid, blundering, mail-clad reptiles. The arena of these bulky gladiators is certainly not an inspiring or hopeful sight. It does not look as if Nature would ever "repudiate the gladiatorial theory of the struggle for existence." But the little, harassed, pursued, and persecuted mammal is a bundle of great possibilities. The world has changed, the atmosphere is purer, and the sun shines brighter. But mammalian development can hardly be explained by a mere change of surroundings. This might exterminate the reptile; it could hardly make the mammal. It was a law, not so much of surroundings as of internal structure, however attained, which made the higher mammal the ancestor of man. The expenses of the higher activities and broadening life threatened even survival, and compelled intra-uterine development and ultimately family and social life. There were pressure, goading, luring, and innumerable stimuli from without; but the inner

RETROSPECT

law of structure determined the kind of response and the character of the development. The battle was not to the strong. A descendant of the hunted lemur came down from the trees, and primitive man overcame the teeth and claws of the far more powerful carnivora. The tough, vigorous, enduring, and adaptable human body was worth all it had cost. Muscular development and exercise had done its work well and thoroughly, but now it was to yield the throne to the mental powers to whose development it had contributed so largely. The era of mind had dawned.

There has been no sudden change or great catastrophe; it is much the same world. The stage-setting is still very similar, but the actors are new and unfamiliar to us who have known only a world of brutes. The dominion and conquest of the earth initiated by the vertebrate begins to look as if it might become a reality. Surroundings which hampered and often fettered the animal spell opportunity to man. From the almost infinite wealth and variety of these surroundings man chooses and selects a few, usually only a very few, and chiefly out of these frames the environment to which he is to conform. There is much truth in the exaggeration that "Nature proposes, and

THE CHURCH IN EVOLUTION

man disposes." Even when he cannot attain complete success, he can and will struggle. Or he can accept the first and readiest environment thrust toward him; he can yield and drift. The spur of necessity may come from without; the response comes from within. We do not wonder that so large a part of the animal kingdom has baulked at progress; that there has been frequent and widespread degeneration; that some evolutionists apply to the animal kingdom the thought of the old prophet that only a remnant survives and progresses. The upward path never has been easy; apparently it never was intended to be. The reward has always been to him that overcometh. Perhaps, after all, the end of evolution is heroism rather than prosperity or comfort.

Man is a curious, prying, discovering being, otherwise he could never have survived. He finds himself in an intelligible world. He discovers how things and forces act, and in these habits he recognizes great laws before which he must bow, and by obedience to which he wins success. He knows that he has discovered these forces and laws, not made them. It is a strange, curious, comic, tragic, grand old world into which he has been thrust, he knows not whence or why. As he

RETROSPECT

studies Nature, he finds in her something wild, as yet untamable, often fierce; much, and most, which if rightly used is kindly and beneficent. If he is wise and submits readily to Nature's training and stern system of education, he and she get on admirably together.³⁶ He recognizes that he is her conscious mouthpiece, the expression of her highest powers and deepest tendencies. He believes that they are both products of one evolution from one far-off source. He finds in Nature temporary gusts of temper, outbursts of fury, whims of circumstance, and unfathomable undercurrents setting steadily toward good, and bearing him and all mankind with them. He feels dimly that the tangible, visible, and temporary are superficial and fleeting; that, somehow, after all, the invisible deep undercurrents are the expression of her essential tendencies.

As man develops, he finds that his richest kingdom and grandest field of discovery lie within himself. He has inherited a wealth of tendencies and instincts, some favorable to his progress and some hampering it. He has inherited from his animal ancestors strong appetites which he must control; and this is often anything but easy. Memory calls up past enjoyments, imagination

THE CHURCH IN EVOLUTION

paints vividly future and greater ones; and there is war between reason and appetite. He recognizes that other people are mean and ungenerous, and it begins to dawn upon him that he is not quite as generous as he might be; he feels altruistic instincts and tendencies in his heart which inspire or torment him. He sees wrong and injustice in the relations of man to man, and begins to ponder on righteousness as the essential quality of his own well-being. He has conceptions of life, its meaning and ends. It may be a low and unworthy conception; he recognizes its unworthiness, provided he stops to think and has the "conveniences for thinking." Or he refuses to think, when he can possibly avoid it. He lays the blame on circumstances and conditions, and then in moments of clearer vision gives the lie to this judgment, and acknowledges his weakness and cowardice in refusing to face and accept the responsibility which he knows belongs to him. He has ideals and visions of better possibilities to which he is called. His deepest instincts, never completely smothered, are on the side of the higher ideal. He would not be "disobedient to the heavenly vision"; but he finds it exceedingly hard to rise up and follow it. He hesitates and halts between two opinions.

RETROSPECT

Deep-seated convictions, crystallized out of the experience of past generations, urge him forward; long-continued habits, immediate interests, tangible rewards, the opinion and example of many of his neighbors and competitors, hold him back. Will he have the courage of his convictions? Arguments are of little avail here. The real difficulty lies deeper than the intellect; it is in the heart, the disposition, the will. The one thing that can reach and inspire and lift him is another personality.

A clear thinker has well said: "If we are wise, we shall never ignore the great fact that men are not lifted from a lower to a higher plane of life through processes of the understanding, or through any enlightenment or enlargement of the intellectual powers. Men are not perhaps in anything, certainly in the comprehensive conduct of their life, governed by their understandings. I do not now try to explain the fact: I only state it as within the sight of all. The controlling motives in human conduct do not spring from the intellectual side of human nature. We do not love as a process of inference, nor hate as a logical deduction. That which is all clear to the intellect may be anything but cogent to the heart and to the will. The only motive which can move a will is

THE CHURCH IN EVOLUTION

either a will itself, or something into which a will enters. It is not a thought, but only a sentiment, a deed, or a person, by which we become truly inspired. It is not the intellect, but the heart and the will, through which and by which we are controlled. It is not the precepts of life, but life itself, by which alone we are begotten and born unto life." ³⁷

The hope of any community or civilization lies in the number and power of these centers of contagion of a higher personality, of a broader and deeper life. Without them it becomes sterile and degenerate. The means of producing them are the Church and the school. The greatest opportunity for the development of strong character and a contagious life lies in the high school, the preparatory school, and the college, the institutions which have the responsibility for the education of the adolescent during the period when character and purpose are forming and developing most rapidly. Hence it is of the utmost importance that the teachers in these institutions should be big and strong men, men of power and life, of red blood and great heart, men who can infect as well as instruct. They must be at the same time men, not only of learning, but of wisdom to dis-

RETROSPECT

cern the signs and needs of the time. But the man is of more importance than even his knowledge or skill in instruction.

One great danger of our education to-day is that it will leave the student without any adequate system of values in life. Our system of education leaves him uncertain whether the life is a little more or a little less than meat and things; and this uncertainty is fatal to all efficiency and progress. Man must have one chief end, and this end must be worthy of his highest powers. We need vastly more and better religion in our schools and colleges; and this is not saying that the average college man is irreligious, for this is decidedly not true. He is searching earnestly for the best and highest, and it should be given to him.

The Church, as the Kingdom of God in the world, needs all the learning and wisdom which the most advanced system of education can afford. Life bristles with questions of vital importance; economic and sociological questions, scientific and philosophical questions. These questions can be answered only by men of the keenest, most highly and broadly developed and best-trained minds. They cannot be answered by

THE CHURCH IN EVOLUTION

a day's thought or a year's study. On the answer to these questions hangs the success or even the existence of our institutions and civilization. They cannot be answered by any narrow specialist, for behind the economic problem looms the moral, behind legislation the problem of justice and right; behind the work of man lies always the thought of God. The brotherhood of man is the result of the fatherhood of God. The chief worth and dignity of man is in the fact that he is a partner of God in the work of evolution because the spirit which works through all evolution manifests itself most clearly in him. Whichever way we turn, whenever we go beneath the surface, the problem always proves finally to be one of morals or religion. To seek the final answer in any other field is to convict ourselves of superficiality. This must be true as long as man is a person whose place and business in evolution is the development and supremacy of the moral and religious powers.

| In this work the Church must lead. It is not primarily an economic or sociological, an educational or even an ethical, institution; unless you are ready to broaden your definition of ethics to include the relation of man to the personal God, as you well may. The Church is all these, but prima-

RETROSPECT

rily and chiefly far more; it is the center and seat of contagion of the life which man is to express more completely as millennia roll by, the life cast into the world once for all by the Master, and caught ever anew from him. The Church alone can furnish the point of view from which, and the spirit in which, all problems must be studied. It is the fountain of true wisdom as well as of the highest power. Here education and religion go hand in hand. As long as the Church struggles toward this ideal of life, all the deepest forces of the universe are on its side and fight for it. It must conquer all opposition and surely will. What the Church needs to-day is the courage of its convictions; not more preaching or instruction, not more arguments or apologetics, but a more vigorous and courageous faith in man and God and a deeper and broader love and good will. These are the only adequate measures and criteria of a human, personal life.

I once asked a German professor what I should do when I began teaching. He answered: "I have put you on my shoulders, so that you might see a little farther than I. Put others on your shoulders; some day some one will see something worth looking at." He was a biologist and understood the

THE CHURCH IN EVOLUTION

secret of life and evolution, of "fitting as many as possible to survive."

What has the future in store for us and our children? Toil and struggle, effort and pain, weariness and discouragement, and much seeming defeat, vision, inspiration, and overcoming; the Valley of Humiliation, and then the far-off heights of the Delectable Mountains of complete attainment. There is nothing too grand or fine, lofty or glorious, to be true of the future of man. If this future could be disclosed to us, it would probably merely dazzle our dim eyes. Before we can appreciate it and comprehend it, we need to be greatly improved. We know not what we shall be, but progress is sure and along sure lines; and we have good reason to believe that it is steadily accelerating.

This age needs to think a great deal more about life and its highest expression in personality, and less about things. For there is one thing which is always deeper and larger than our desires and aims, greater than intellectual power or even the vision of truth, than our highest hopes and ideals; and that is life. The great literature is the story of heroic life; it is this which gives to the Bible its unique power. Here even tragedy becomes the

RETROSPECT

representation of blessedness, to quote from Aristotle. It is the forlorn hope of heroism, and this can never be forlorn, for the hero belongs to what Heine has called "the apostolic succession of great souls, the only people in the world who see anything as it really is." It is the subject of the highest art. History and education agree in being a record of the achievement and contagion of these great souls and lives. We need fewer things to hamper and smother us and a more intense life to assimilate and utilize what we have.

The most important, indeed the essential, part of our environment is the great-souled men and women with whom we live. We find them in biography, literature, and history; we read and study the story of the worthies of the eleventh chapter of Hebrews until we walk the streets arm in arm with seers and prophets. We can live in a Prytaneum of great souls, if we will. Mr. Martineau has well said that we shall never have a proper system of education until we have a properly written Lives of the Saints. We can find them in life if we search and can recognize them when found. The world is running over with heroism, there never was more of it than to-day. Only, as usual, it does not look very heroic. But search

THE CHURCH IN EVOLUTION

and study as we will, let our vision and appreciation be never so keen, we must always return to one peerless life, which seemed to end so tragically, but which lives and works to-day in the Church, and is steadily transforming and transfiguring the world, humanity, and even life itself.

THE END

NOTES

NOTES

1. Huxley, T. H., *Evolution and Ethics*, Romanes Lecture. New York, 1905.

2. The first two chapters of this work are condensed from my book entitled *Man in the Light of Evolution*. New York, 1908. The reader is referred especially to chapter iv of that book, entitled "The Logic of Evolution"; chapter v, "The Survival of the Fittest"; chapter vii, "Racial Experience"; chapter viii, "Conformity to Environment."

3. Lankester, E. R., *Degeneration*. London, 1880.

4. Jennings, H. S., *Contributions to the Study of the Behaviour of Lower Organisms*. Publications of Carnegie Institution, No. 16. Washington, 1904, p. 243.

5. Brooks, W. K., *Foundations of Zoölogy*. New York, 1899. Lecture ii.

6. Wilson, E. B., *The Cell in Development and Inheritance*. New York, 1906, p. 434.

7. Fiske, J., *Through Nature to God*. Boston, 1899, p. 81.

8. Compare Wallace, *Darwinism*. New York, 1889, p. 469.

9. Robinson, E. A., *The Town down the River*. New York, 1910, p. 97.

10. Fiske, J., *Destiny of Man*. Boston, 1884. Drummond, H., *Ascent of Man*. New York, 1894.

11. Westermarck, E. A., *History of Human Marriage*. London, 1901.

12. Giddings, F. H., *Principles of Sociology*. New York, 1896, pp. 18, 79.

13. Kropotkin, P., *Mutual Aid a Factor in Evolution*. New York, 1903.

NOTES

14. Bagehot, W., *Physics and Politics*. New York, 1873.

15. This apparent contradiction in nature has been well presented by Mr. Kidd in his two works cited in Note 18.

16. Seelye, J. H., *Christian Missions*. New York, 1875, p. 40.

17. Huxley, T. H., *Evolution and Ethics*. New York, 1905. In this statement of "the fitting of as many as possible to survive, Professor Huxley has showed his usual clearness of vision and thought. It is no appeal for the preservation and survival of the unfit, unless at the same time we fit them to survive. To prolong the existence of the diseased, abnormal, and weak, physically and mentally, is no real kindness to them; their multiplication means merely the increase of misery through a wider generation and a longer time. Efforts to prolong their existence without improvement, or what the Bible calls salvation, — physical, mental, moral, and religious wholeness or health, — is fighting against the stern but beneficent laws of Nature and of God. There is a bit of grim truth in the Chinese (?) view that, if you rescue a man from drowning, you become responsible for his future deeds. This is often forgotten by our modern sentimentalists. The law of natural selection has never been abrogated even by Christianity. The incurably or persistently unfit must and surely will be weeded out. The only solution of the problem is to fit them to survive. Much of our modern charity is not so much true benevolence as it is the expression of our aversion to the sight of misery and pain. There is really no middle ground between the animal struggle for existence and the view that man should be and must be made whole because he is a person, and has in him a divine life. This is the solid foundation of his claim to our strongest efforts for his rehabilitation, restoration, and salvation; not his misery or suffering, but his innate grandeur and divinity.

NOTES

18. Kidd, B., *Principles of Western Civilization*. New York, 1902. *Social Evolution*. New York, 1894. Chapter II, "The Law of Projected Efficiency."

19. President H. C. King has well emphasized the supreme importance of this subject in all his books. See, for example, his *Theology and the Social Consciousness*. New York, 1904.

20. Carlyle, T., *Essays*. Boston, 1860. Vol. I, "Essay on Burns," pp. 308, 320.

21. James, W., *Psychology*. Briefer Course. New York, 1893, p. 101. This passage has been changed in later editions.

22. Harris, G., *Moral Evolution*. Boston, 1896, p. 51.

23. I well remember the impression made upon us when President George Harris explained that this passage from Isaiah was a true climax; that "walking and not fainting" demanded higher power and richer experience than flying or running. I owe to him many other inspiring thoughts for which I have not given him credit.

24. Nietzsche has expressed this thought with his usual vigor. "Then answered Zarathustra: This is the smallest thing to me since I have been amongst men, that one man lacks an eye, another an ear, a third a leg, and that others have lost their tongue or their nose or their head.

"I see and have seen a worse thing and divers things so monstrous that of all I might not speak and of some I might not keep silence: I have seen human beings to whom everything was lacking, except that of one thing they had too much — men who are nothing more than a big eye, or a big mouth, or something else big, — reversed cripples I name such men.

"And when I came out of my solitude and for the first time passed over this bridge, then I could not trust my eyes, and looked and looked again, and I said at last; 'That is an ear! an ear as big as a man!' I looked still more attentively; and actually there did move under the ear something that

NOTES

was pitifully small, and poor and slim. And in truth this immense ear was perched on a small thin stalk,— and the stalk was a man! With a glass before your eyes you might even recognize further a tiny envious countenance, and also that a bloated soullet dangled at the stalk. The people told me, however, that the big ear was not only a man, but a great man, a genius. But I never believed the people when they spake of great men, — and I hold to my belief that it was a reversed cripple, who had too little of everything and too much of one thing. . . .

“Verily, my friends, I walk amongst men as amongst the fragments and limbs of men! This is the terrible thing to mine eye, that I find men broken up and scattered as on a field of battle and butchery.

“And when mine eye fleeth from the present to the by-gone, it finds always the same; fragments, and members, and fearful chance, but no men!

“The present and the bygone upon earth — alas, my friends, that is to me the intolerable; and I should not know how to live, were I not a seer also of that which must come.

“A seer, a willer, a creator, a future itself, and a bridge to the future, — and also, alas, as it were, a cripple upon this bridge: all that is Zarathustra.

“To redeem that which is past, and to transform every ‘it was’ into ‘Thus would I have it’ — that alone I call redemption.”

Chapter of *Zarathustra* entitled “Redemption in Nietzsche,” by Paul E. More. Boston, 1912, p. 48. See also other translations of Nietzsche, *Thus spake Zarathustra*, chapter entitled “Redemption or Salvation.”

25. Compare Loomis, S. L., *Modern Cities*. New York, 1887, p. 36. Compare Wright, C. D., “Lessons from the Census.” *Popular Science Monthly*, vol. XLVI, p. 459. Wilcox, D. F., *The American City*. New York, 1904. Bushnell,

NOTES

H., *The Age of Homespun, in Work and Play*. New York, 1864.

26. First Report of Tenement House Department of the City of New York.

27. Tyler, J. M., *Growth and Education*. Boston, 1907, p. 9.

28. Compare Huxley, T. H., *Lay Sermons and Addresses*. New York, 1871, pp. 9, 11.

29. We sometimes forget how clearly this same thought was expressed by Jewish seers. Read of the vision described in Ezek. i. The great wheels with their spirit of life form the most sublime symbol of nature to be found in any literature.

30. Loisy, A., *The Gospel and the Church*. Translated by C. Home. New York, 1912.

31. Compare Froude, J. A., *Short Studies*. New York, 1908. "Times of Erasmus and Luther"; closing paragraphs.

32. Emerson, R. W., "Essay on Character," p. 90.

33. Peabody, F. G., *Jesus Christ and the Social Question*. New York, 1900. Chapter II, p. 116.

34. Harnack, A., *What is Christianity?* p. 300. "Gentlemen, it is the religion of the love of God and neighbor which gives life a meaning; knowledge cannot do it. Let me, if you please, speak of my own experience, as one who for thirty years has taken an earnest interest in these things. . . . If with a steady will we affirm the forces and the standards which on the summits of our inner life shine out as our highest good, nay, as our real self; if we are earnest and courageous enough to accept them as the great Reality and direct our lives by them; and, if we then look at the course of mankind's history, follow its upward development, and search in strenuous and patient service for the communion of minds in it, we shall not faint in weariness and despair, but become certain of God, of the God whom Jesus Christ called his Father, and who is also our father."

35. The foundation for the argument in this chapter is to

NOTES

be found in Harris, G., *Inequality and Progress*. Boston, 1889.

36. See Note 28. Compare the "Conflict of the Mes" James, W., *Psychology*. Briefer Course. New York, 1910, p. 186.

37. Seelye, J. H., *Christian Missions*, p. 144.

INDEX

INDEX

- Altruism, 29.
- Amœba, 5.
- Anthropomorphism, 58.
- Asymmetry, 81.
- Bagehot, the cake of custom, 48.
- Biological history, ix.
- Birth-rate, diminution of, 33.
- Brain, 13, 19.
- Care of young, 34.
- Christ. *See* Jesus Christ.
- Christianity, 197.
- Cities, increase of, 91; conditions in, 92.
- Clan, rise of, 38.
- Cœlenterates, 7.
- Conformity to environment, 26.
- Conservatism, 141.
- Contagion of personality, 78, 183.
- Creeds, 147.
- Custom, tyranny of, necessary, 47.
- Degeneration, 4.
- Depression, xi.
- Diversity in society, 163.
- Dominance, 22, 30.
- Dynasties in evolution, 19.
- Economics, 152.
- Eggs, size of, 31.
- Emerson, character of Christ, 134.
- Ends and values, 67, 73.
- Environment, 26.
- Equality, 97.
- Evolution, aim of, 50, 60; cosmic and ethical, 61; tides in, 51.
- Exploitation and conservation, 25.
- Faith, 74, 108, 169.
- Family, beginnings of, 35; effects of, 36; *vs.* society, 39.
- Fiske, J., mental evolution, 16.
- Fitness, law of, 24, 27, 30; and dominance, 23, 63.
- God, conceptions of, 53.
- Gospel, spread of, 126.
- Gregarious instincts, 41.
- Harris, G., individual and society, 71.
- Helpfulness, mutual, 37.
- Heroes, value of, 79.
- History, biological, ix.
- Huxley, T. H., cosmic and ethical evolution, 61.
- Hydra, 7.
- Immigration, effects of, 92.
- Individual *vs.* society, 71.
- Insects, 11.
- Jesus Christ; condition of world at his birth, 111; creed, 113, 124; death, 117; disciples,

INDEX

- 115; kingdom, 123; paradoxes in teaching, 124; personality, 128; power of life, 118, 121; resurrection, 117; spirituality, 130.
- Kropotkin, P., mutual aid in evolution, 41.
- Leadership, 84.
- Legislation, abuse of, 97.
- Leisure, 101, 165.
- Locomotion, muscular, effects of, 8.
- Love, 59.
- Mammals, 14.
- Man, economic, 98; evolution of, 31, 83; incompleteness of, 81, 138, 195; as partner with God, 77; primitive, 41.
- Mollusks, 10.
- Morality, evolution of, 46.
- Muscle, 19.
- Muscular development, effects of, 8.
- Nations, unity of, 42.
- One-sidedness of man, 81.
- Partnership, of man with God, 106, 132; of man with nature, 95.
- Paul, 120.
- Personality, 65; contagious, 78, 183; fragmentary, 80.
- Personal power, waste of, 102.
- Plutarch, on religion, 52.
- Precocity, 22.
- Present conditions, 89.
- Progress, 4, 29.
- Protozoa, 5.
- Religion, beginnings of, 53; experimental, 54; evolution of, 85; of to-day, 96; universality of, 52.
- Remnant, the saving, 30.
- Reptiles, 13.
- Responsibility, 150; tribal, 46.
- Revelation, 57.
- Revolutions in evolution, 21, 30.
- Salvation, 122.
- School and college, 184.
- Science, rise of, 104.
- Sin, 103, 142.
- Skeleton, 10.
- Succession of dominant functions, 18; of organs, 20.
- Sympathy, intellectual, 169.
- Terrestrial life, effects of, 32.
- Vertebrates, 11.
- Viviparous reproduction, 34.
- Wallace, A. R., evolution of intelligence, 17.
- War, diminution of, 43.
- Water and land, life of, 33.
- Wealth, increase of, 90.
- Wilson, E. B., the cell, 6.
- Worms, 8.
- Zoöphytes, 7.

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